

THE MONTH

A CATHOLIC MAGAZINE



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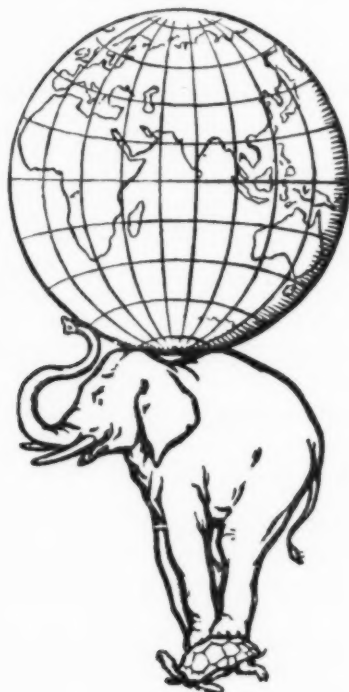
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### *King Edward VII. (1901—1910).*

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WHEN Queen Victoria died the national sorrow and mourning surprised the country by its universality and depth. There was no precedent for it in the records of the previous deaths of English Sovereigns. Still it was intelligible. The reign thus terminated had been the longest in English history, and marked off a period of unusual brilliancy. So wonderful had been the intellectual, industrial, and social developments during its course, that it is not an exaggeration to say that the Victorian age changed an old world into a new. England's sons had taken a foremost part in this work of transformation, and besides by their enterprize and achievements beyond the seas had added fresh jewels to the English crown, causing the little island kingdom to expand into the broadest empire on earth. It was Victoria's name which gave the personal bond to this world-wide unity, and to the fellow-labourers who had been the leaders in ushering in that new and glorious age. Moreover, thanks to the increased means of spreading news, enough was known of her personality, her life, and the objects she had most at heart, for her subjects to feel that they knew her character, and the knowledge pleased them well. They felt that it was a character that appealed to their peculiar spirit, the character of one who had taken her people to her heart and desired to dedicate her life to their service, of one who rejoiced and wept with them in their joys and sorrows, who could be counted on to use her powerful influence to promote any sound schemes that were proposed to her for their welfare, and whose endeavours to help them in their various needs were limited only by the limitations of her power. These were the thoughts which rose to the mind when God called her away from this world, and it was only natural that they should be in general accord in wishing to express their affectionate gratitude by crowding the waters and the streets, along the line of the great procession which bore her body to the grave.

King Edward began to reign under the best auspices, for he

had inherited the position of advantage for the public good which his mother's wise government had secured for the throne; and he had for his guidance the wise traditions of royal action within the limits of the Constitution which she had established. Moreover, he felt all this, and in the few words of his first address "to his people," he won their hearts by his assurance that he felt it, and that he was as determined as she had been to live for the good of those he was called upon to rule over. Nor was he as yet unknown to them. As Prince of Wales, owing to his father's premature death, he had been constrained by force of circumstances to take upon himself many of the duties of the Sovereign. The result was that he had become personally known and esteemed all over the country for his philanthropic aims and genial manners, and was associated in one form or another—often as their originator and strenuous supporter—with a vast number of beneficent institutions and works of progress and benevolence. Still, he had now to undertake a new and most responsible office, in his discharge of which he must needs challenge comparison with one who had discharged it with such skill; he had to acquire the wealth of experience which enabled her to cope so successfully with difficulties; and he was of an age which excluded the possibility of his having so long a reign. Limited as he was by these conditions, though one anticipated that he would make a good King, one could not anticipate that his reign would compare with his mother's for brilliancy, or that it would impress his personality so deeply on the hearts of his subjects.

Now, however, that we have followed King Edward also to his grave, we have seen that the impression he made on his people during his short reign of less than ten years, yields in no respect to that made on them by Queen Victoria. Indeed, if we could judge solely by the exhibitions of sorrow and mourning which have marked the present occasion, we should have to say that the impression he made was the greater of the two. It is not, however, necessary to draw ungracious comparisons. These public displays, whether of sorrow or joy, tend to grow with each fresh occasion that calls them forth. Moreover, whereas Queen Victoria died peacefully at an age when death is always to be regarded as near and life's work is practically done, King Edward's death has been something of a tragedy, so suddenly did it break in upon a life of intense

activity and enterprize, shortening a career which had achieved much for the public good but promised still more could it have been prolonged, and coming at a moment when we sorely needed the support of his experience and tact to help us through an impending crisis which unless wisely dealt with must involve the future of the country in far-reaching dangers.

Apart, however, from these incidental causes, we have in the general character of his reign and in the character of his personality, a more than sufficient explanation of his popularity, and of the consequent sense of loss which has come upon his people at this moment. Though so short, his reign has been remarkable enough to take a foremost place among the reigns of English Sovereigns; so much has he accomplished within its confined space. It would be superfluous to repeat here what has been lately said at full length and with much detail by the various organs of the press. It is enough to recognize that, without ever overstepping the lines marked out for a constitutional King, or encountering the distrust of any of the political parties, he has contrived to do an amount of priceless work which only he could do, but which, had it been lacking, the country, and his Ministers, would have sorely missed. Such work he has done for the improvement both of our home affairs and of our foreign relations, but it is by the latter most of all that his reign is likely to be characterized. Indeed, it is already suggested, and practically accepted, that he shall be called Edward the Peacemaker. Those who remember the time of his accession remember the revelation of continental ill-feeling towards us which the Boer War brought to light. It was a surprise to us here, for we were conscious of no corresponding ill-feeling towards our neighbours, but anyhow there it was, and it could not but constitute a national danger. If this prejudice against England is now, not indeed altogether, but very considerably, and in several instances entirely, removed, it is recognized that we owe the change mainly to King Edward. He has been styled, in view of his successes in this field of action, the first diplomatist in Europe. The designation is intelligible, but not quite correct. He was careful always to keep himself from intruding on the province of the diplomatists. His method was one which only a King—a King like Edward VII.—could employ. What its nature was has been so finely described by Lord Rosebery that we feel we must quote his words.

It would be a mistake, I think, to believe that our late King set himself as a diplomatist and statesman to do work which was not proper for a constitutional King, but which is the natural work of Ministers and diplomatists. He was not intent on framing alliances or bringing about understandings hostile to other countries. What, I believe, he had hoped to do was this—by his own winning tact, by his exquisite kindliness of nature, by the transparent goodness of his character, to unite all people in bonds of friendship, so far as may be, and so bring about the peace he had nearest to his heart.

Having borrowed these words from one who knew King Edward well, we may borrow some others from the same paragraph, which aptly express what we have all felt about his personal character.

He won the hearts of people throughout the world. He had no need to win the hearts of his own people. I suppose no King has ever reigned of whom we have any record who has attained the marked and real popularity—popularity in the true sense of the word—which was attained by King Edward . . . How was that? Was it not because he was so essentially human? When it behoved him to be a King, he was a King, but all the time he was a man with a man's heart, a man's nature, and more than a man's compassion for those who were less well placed than himself. He loved peace and he loved the poor.

Perhaps, as *THE MONTH* is a Catholic paper, we should say something of King Edward's attitude towards his Catholic subjects. Sanguine Catholics have sometimes pleased themselves by conjecturing that he had leanings towards their faith. It is a pity there should be people who spread reports of that nature about their rulers, but we suppose it is well meant, and at all events it is inevitable. As for King Edward, he showed always a great respect for our religion and its manifestations, but his own personal belief was like that of the main body of Englishmen, undogmatic. Still, he admired religious earnestness wherever he found it, and it is nice for us to think that one of the last incidents of his life was a visit to Lourdes, during the time that he was at Biarritz, and that he expressed himself as much edified by the pilgrims visiting the shrine, who made no attempt to intrude on his privacy, but quietly pursued their devotions without even allowing themselves to be distracted by his presence. Many acts, too, of the kindness so characteristic of him were done to poor Catholics whom one chance or another had brought under his notice.

Such being our late King, it is not hard to understand the scenes of mourning we have just been witnessing. Never, apparently, had London seen more enormous crowds than those which lined the path of the procession on the Friday of the funeral. All had either paid high prices for their seats, or had waited through long hours of discomfort, in a multitude of cases without hoping to see more than the tops of a few helmets, or the Royal Standard that followed the coffin. Some there may have been who were chiefly attracted by the splendid spectacle, but in such a crowd the purest motives are not to be expected of all. The respectful silence observed by those who could see it, when that part of the procession passed by in which were the King's remains and the royal mourners, was very noticeable. Still, the general judgment has been, that of the two processions, that to Westminster Hall on the Tuesday and that to the grave on Friday, the former was much the most impressive as an act of mourning. On the Friday the crowd included multitudes who had come up from the country; on the Tuesday it was altogether a London crowd, and among the Londoners so many were evidently of the number of the King's poorer subjects. Again, the procession itself was simpler then, and offered fewer features to distract attention. The silence throughout and the bowed heads were most touching. There could be no question whatever of the reality of the sorrow and sympathy these spectators felt and desired to express. And still more was this reality conspicuous in the multitudes who took their places at the beginning of the three or four miles of *queue*, and patiently persevered through three or four hours' walk, for the opportunity of paying respect to the body as it lay in State in that great historic hall. "From Laura . . ." ran one of the humble wreaths that lay around the catafalque, "because he was so good to Whitechapel." "They are giving him over to us now," said a poor girl, when the transference to Westminster Hall began. And among the visitors to the Lying in State, poor and well-to-do were intermingled in equal proportion, many of the former having got up very early to take their chance, or sacrificed for the privilege a day's work and a day's pay. "He was a good sort," "We have lost in him a true friend," were phrases that came often from the lips of these poor people. Nor must we pass over, though it has no special connection with the Lying in State, the remarkable accord with which men of all parties, to the inclusion of those

who count themselves determined opponents of the prevailing system, poured out their praises on the King they had lost. "We have seen a whole nation in mourning," was the reported remark of one of the foreign plenipotentiaries. And it was just that.

In public our prayers have been offered up for the widowed Queen-Mother (who has besought them so touchingly), and for the Royal Family, that they may be consoled in their intimate personal grief; they have been offered up also for our new King and Queen, that they be guided and strengthened in the discharge of the responsible office which has become theirs; nor shall we deem our pious duty to our rulers sufficiently fulfilled by the public prayers of the moment. Often during the coming months from the foot of the altar, in public church or quiet convent chapel, will our private prayers for them be continued for the same intentions; and for the soul of our late King whom "it has pleased Almighty God to take out of this transitory life unto His Divine Mercy."

S. F. S.

### *"Increase and Multiply."*

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THOSE who in their early years were familiar with the improving history of *Sandford and Merton* will remember how the sage, Mr. Barlow, amongst other stories, related to his pupils, Harry and Tommy, that of the gentleman who, much desiring to become the owner of a fine horse, but thinking a couple of hundred pounds too high a price, willingly consented to pay only for the nails in its shoes, at the rate of a farthing for the first, two for the second, four for the third, and so on, doubling at each stage, to the end of the twenty-four. He prided himself on having made a good bargain, and acquired a valuable animal at a very cheap rate, but found to his astonishment that the sum to which he had agreed came to more than seventeen thousand pounds, his surprise being reflected in the incredulity of Mr. Barlow's young auditors, who refused to believe that such could be the result of "multiplying a few coppers."

Most of us have, no doubt, been presented with similar problems to illustrate the marvellous working of geometrical progression, and we probably have to acknowledge that in each case it has required something very like an act of faith to make us accept what appears so incredible, although, as is well known, two things alone the immortal gods themselves are impotent to change—namely, past events and mathematics.

But, over and above this, the world in which we live is the theatre of such progression on the most gigantic scale, and it is on this very circumstance that men of science would teach us to base the philosophy of life in which alone, as they declare, true wisdom is to be found; for it is on the necessity for reducing the exuberant multitudes of plants and animals which must naturally be produced that Mr. Darwin bethought him of the struggle for existence and survival of the fittest,—or more strictly speaking, the extinction of creatures less fitted to survive than their fellows.



How such a mode of increase must needs work in practice there is no difficulty in showing, and familiar as we are with the abstract truth, we can scarcely fail to be staggered by some of the instances adduced.

The elephant [writes Darwin himself<sup>1</sup>] is reckoned the slowest breeder of all known animals, and I have taken some pains to estimate its probable minimum rate of natural increase; it will be safest to assume that it begins breeding when thirty years old, and goes on breeding till ninety years old, bringing forth six young in the interval, and surviving till a hundred years old; if this be so, after a period of from 740 to 750 years there would be nearly nineteen million elephants alive, descended from the first pair.

Yet more sensational is Sir John Herschel's statement concerning our own race:<sup>2</sup>

The number of human beings living at the end of the hundredth generation, commencing from a single pair, doubling at each generation (say in thirty years), and allowing for each man, woman, and child an average space of four feet in height and one foot square, would form a vertical column having for its base the whole surface of earth and sea, spread out into a plane, and for its height 3,674 times the sun's distance from the earth! The number of human *strata* thus piled one on another would amount to 460,790,000,000,000.

This might appear to be the most extreme case possible, but there is another even more astounding given by Mr. R. H. Lock. He tells us<sup>3</sup> that Mr. R. C. Punnett, experimenting with rotifers scarcely visible to the naked eye, and breeding them for sixty-seven generations, each laying on an average thirty eggs, the whole process being completed within a year, calculated that had he been able to rear all the animals which, at this rate of breeding for this number of generations, would have been produced,

he would have become the possessor of a solid sphere of organic material with a radius greater than the probable limits of the known universe.

In view of examples such as these it can well be understood what would be the case were the rate of increase in each genera-

<sup>1</sup> *Origin of Species*, c. iii.

<sup>2</sup> *Familiar Lectures*, "On Atoms," p. 455, note.

<sup>3</sup> *Recent Progress in the Study of Variation, Heredity, and Evolution*, p. 47.



tion to be multiplied as it frequently is in nature. A cod-fish, for instance, having been found to produce nine million eggs, it is obvious that, were its progeny in any degree to emulate its performance unchecked, the whole ocean would almost immediately become a solid mass of cod. Again, of a common weed—Hedge Mustard<sup>1</sup>—Mr. Wallace quotes<sup>2</sup> the statement of the German botanist Kerner, that, as it often has three-quarters of a million seeds, were they all allowed to grow to maturity for only three years, the whole land-surface of the globe would be insufficient for them.

It is therefore obviously necessary that means of keeping the multiplication of species within bounds should be effectively provided, and this nature has done on the same lavish scale as the supply itself. Her machinery, in fact, could not work without them, the very existence of a large proportion of her children depending upon the destruction of others. To what an extent this holds good in every department will easily be understood from an easily-observed example, much in evidence at this spring season of the year. When we consider the vast numbers of the creatures whose principal function seems to be to ruin the works of man in farm or garden,—slugs and snails, caterpillars, wire-worms, green fly, Colorado beetles, and the like,—and their exuberant fecundity, especially that of insects, it might well appear that the earth must necessarily present the same sort of spectacle as that of a district ravaged by a horde of locusts, and be condemned to everlasting sterility. But, along with these constantly-recruited pests, there is another population which depends for its subsistence entirely upon them, and must cease to be were the supply of them to fail. These are mainly the birds which, multiplying at a proportional rate, depend for the sustenance of their young on insect food, of which it is necessary that a constant and unfailing supply should be ever immediately within reach. Even those which, like the notorious sparrow, become in their adult stage large consumers of grain, yet require softer and more digestible food for their nestlings. To what an extent the insect swarms are thus utilized a few instances, supplied by Mr. Wallace,<sup>3</sup> will exemplify :

A chaff-chaff fed its five young ones almost incessantly from morning

<sup>1</sup> *Sisymbrium Sophia*, "Flixweed."

<sup>2</sup> *Fortnightly Review*, March, 1909.

<sup>3</sup> *Fortnightly Review*, ut sup.

till night. She brought small caterpillars, aphides, and flies, at the rate of four times in five minutes.

A pair of blue tits, with a large family, worked for sixteen hours a day at midsummer, and it was estimated that they brought in that time about two thousand caterpillars or small grubs.

A pair of marsh-tits, with a crowded nest of young ones, always went and came together—their mouths filled with small green caterpillars for their chicks.

Flycatchers sit on a branch near the nest, from which they catch flies, &c., in the air, and bring them to their young at intervals of from two to five minutes; while a wren brought food to its nestlings 278 times in a day, or about every three minutes for fourteen hours.

These are but a few specimens of what goes on in every direction, for these insect-eating species are legion, and in each case they must find what they need in their immediate vicinity. As Mr. Wallace adds :

This vast destruction of insect-life goes on for months together, and the supply never seems to fail. . . . But unless the supply of insects were enormous, and their development from the egg were going on day by day, week after week, and month after month, it would seem to be quite impossible for the many millions of these small birds to succeed in finding the required daily supply without fail. For if they had to go further away, or if the caterpillars required much longer searching for, the young would soon die of starvation, or cold, or be devoured by stronger birds or small arboreal mammals during their parents' absence.

On what an enormous scale this compensating factor in nature's machinery is provided is shown in particular instances. Thus in the Arctic regions, as is well known, during the brief season of spring and summer there is an almost incredible outburst of insect life, myriads of mosquitoes and other flies driving men to desperation, and often even darkening the air. And here, amongst other migrants breeds the Brambling, which in the autumn spreads southward over all Europe and a good part of Asia, in quantities which bear testimony to the ample resources at its disposal in the north; for the flocks which visit our islands, albeit of fifty or even a hundred thousand, are but a small overflow of the migrating stream. On the Continent attempts have occasionally been made to estimate their numbers. In Lorraine in 1765 about twenty thousand were killed nightly for many nights in succession, and in 1865 in Luxembourg a single flight was estimated by a French ornithologist to have numbered sixty millions of birds.

What [asks Mr. Wallace] must have been the numbers spread over the whole of Europe, and much of North Africa and Asia? Probably a thousand millions would be below the mark.

But these direct agents of destruction by no means exhaust the repressive powers of nature. It makes us realize how infinitely complex is her machinery, with its checks and counter-checks, to find that one of the worst calamities that can befall a race is a season of abnormal prosperity. As Mr. Hudson tells us,<sup>1</sup> "The tendency to multiply rapidly, so advantageous in normal seasons, becomes almost fatal to a species in seasons of exceptional abundance."

A striking illustration is afforded by the history which he records of a sudden plague of mice which visited the region he describes nearly forty years ago. The destructive rodents swarmed everywhere in unlimited profusion; and the first effect of their abundance was to invite to the banquet thus provided not only birds and beasts of prey naturally carnivorous, but many others which developed a taste which they had thus such plentiful means of gratifying,—foxes, weasels, cats, (wild and domestic,) opossums, armadillos, shrikes, cuckoos, storks, owls, of which latter the short-eared species not only gathered to the feast, evidently from afar, but actually took to breeding in winter as well as summer. To make matters worse for the mice, the herbage having been destroyed by their depredations, they had no cover in which to escape their enemies, and thus it came about that whereas,

In autumn the earth so teemed with them that one could hardly walk anywhere without treading on mice, while out of any hollow weedstalk lying on the ground dozens could be shaken, in spring it was hard to find a survivor even in the barns and houses.

Much the same has occurred within our own shores, where hordes of so-called mice—in reality voles<sup>2</sup>—have at various periods appeared in such multitudes as to cause enormous damage, their extreme fecundity converting them in favourable circumstances into formidable pests; since three or four litters, of five or six each, may be annually produced, and the young born at the beginning of the season are themselves parents before its close. Such a visitation, in the year 1813, laid waste

<sup>1</sup> *Naturalist in La Plata*, "A Wave of Life."

<sup>2</sup> *Arvicola agrestis*, "Short-tailed field-mouse."

great part of the Forest of Dean and the New Forest, while in 1892 so serious was the mischief wrought in the south of Scotland as to attract the attention of Government, a Royal Commission being appointed to inquire into the evil and suggest remedies. From its report<sup>1</sup> it appears that eighty or ninety thousand acres had been devastated in Dumfries and neighbouring counties, and that the cause of the outbreak was commonly attributed to the inconsiderate zeal of gamekeepers in the extermination of furred or feathered "vermin." It was also stated that, as in La Plata, the superabundance of mice had attracted an unusual concourse of hawks and owls, amongst which—as in the other instance—the short-eared owl (though, of course, not the same species as its transatlantic cousin) was especially remarkable, appearing in unwonted numbers, and, contrary to its habits, remaining to breed. Here, again, it appears that the evil worked its own remedy, and that the ultimate result was to do much towards exterminating the aggressors.

The operation of geometrical progression, thus practically exemplified in the realm of nature, has not been without a species of copy or caricature attempted amongst mankind, some of whom have thought to find in the analogous potency of compound interest a simple means of acquiring wealth beyond the dreams of avarice. Such a one was Richard Price, a Nonconformist minister, who in the latter part of the eighteenth century devised a scheme for extinguishing the National Debt, which is said to have had some influence on the re-establishment of the Sinking Fund by such a statesman as Pitt. The result was to be obtained automatically by the operation of compound interest, for, as this author argued:<sup>2</sup>

Money bearing compound interest increases at first slowly. But, the rate of increase being continually accelerated, it becomes in time so rapid as to mock all the powers of the imagination. One penny put out at our Saviour's birth to five per cent. *compound* interest would before this time have increased to a greater sum than would be contained in a hundred and fifty millions of earths all solid gold.

This is still more marvellous than anything we have yet heard under the head of geometrical progression, but the

<sup>1</sup> *Parliamentary Papers, Accounts and Papers Miscellaneous*, lxxiii. (1893). "Vole Plague."

<sup>2</sup> *An Appeal to the Public on the Subject of the National Debt.*

fundamental fallacy is even more obvious. Whence was the gold to come of which all these globes were to be made? Neither compound interest nor geometrical progression can create anything: they must needs restrict their operations to that which is already in existence, and can affect only the manner of its distribution. Accordingly, Lord Overstone styled Price's system "a sort of hocus-pocus machinery, supposed to work without loss to anyone, and consequently purely delusive."

The same difficulty of course underlies any supposition that the operations of nature, which have been considered, could ever be actually pursued to a mathematical conclusion, for our globe could by no possibility furnish the material required for the portentous human column, or the sphere of animalcules which should theoretically be produced. But in the case of nature such a result is never contemplated; it is not even her design to permit things to go to such a length as would in a very brief space exhaust all the resources of the earth and make of it a desert where every living thing would infallibly starve. Such a dismal catastrophe is effectually obviated by the expedient of devoting a vast percentage of organic life to quite another purpose than the propagation of its own kind, and using it as material from which quite a different creation can be evolved. So it is that from slugs, grubs, worms, and spiders, we get thrushes and nightingales, the apparent wastage of nature supplying resources for their production, and serving to teach us how careful men ought to be in attempting to improve her methods. How much irreparable damage may be occasioned by man's deliberate or thoughtless interference with natural arrangements is evidenced by the results which have followed the introduction into various lands of rabbits, sparrows, and thistles.

It would also appear that the action of natural selection left entirely to itself, in which some bid us find a solution of all problems, must still leave much unexplained. Under its operation those creatures will at any time survive which at the instant are most fit to live; but how is such a provision to secure that they shall not overpass the limit beyond which their survival becomes not a blessing to their race, but the worst of calamities? Here, as in other instances, we are forced to the conclusion that we are still very far from understanding the mysteries of nature.

J. G.

## *Spoffington Towers.*

A DIALOGUE ON LANDLORDS.

I CANNOT think what we should have done if the Vicar of Great Spoffington had not come to the rescue. For at least five years I had been accustomed to take the St. Philomena's choir-boys for their annual outing to the Park of Spoffington Towers, and no one had ever said us nay. Rather had we been welcomed with smiles and friendly interest on all sides; the lodge-keeper had allowed us to use his pump for purposes of ablution, and the lodge-keeper's wife had more than once bound up our fingers and soothed our other injuries when the bowling had been erratic. So we were not unnaturally struck, as they say, all of a heap, when, on the sixth excursion, we found a forbidding notice on the gate, which stated that owing to the misconduct of recent visitors, the park was for the future closed to the public. Our old friend the lodge-keeper was sympathetic but unbending. Lord Spoffington's orders, he declared, were most peremptory, and when I suggested that I should go up to the great house and see what I could do, he informed me that his lordship was holding a garden party, in a voice that made me feel there would be something profane in pushing the matter further.

It was at this juncture that Mr. Hoskins arrived. He arrived on a bicycle and wore a sweater, from which I argued a general strenuousness of temperament. He, like ourselves, had come to disport himself in the park, and his indignation, on learning the state of the case, found immediate and copious expression. Undaunted by the presence of the stately gates and the vista beyond them of well-kept park, he declared that Lord Spoffington's days were numbered, and that it was things like this that give Socialism its million converts. For five minutes at least he entirely dominated the situation, and even the lodge-keeper's wonted calm was a little ruffled. He called Mr. Hoskins a young fellow, and Mr. Hoskins called him "a person like you."

But in spite of his energy the odds were against Mr. Hoskins. The great gates, adorned in gold, with their coat-of-arms and its motto, *Habenti dabitur*, the ancestral elms, the general impression of everything having been there from the beginning, were too much even for him. And then the Vicar, as I say, arrived, and definitely put an end to the discussion.

The Vicar was, in his way, as impressive as the great gates, and he immediately took us under his wing in so magnanimous a fashion that even Mr. Hoskins (whom he evidently regarded as one of the flock) was reduced to silence. He explained to us the wrongs Lord Spoffington had suffered in the shape of broken bottles and orange-peel, and plebeian names defacing secular oak trees; he assured us that it was with the utmost reluctance that his lordship had taken this resolution; and he ended by inviting us to the Vicarage, where we should find a spacious field with a pitch ready-made and every convenience. And so it came about that Mr. Hoskins and I found ourselves seated side by side in a romantic summer-house, gazing out upon a sylvan scene with a well-kept cricket-field in the foreground dotted over with choir-boys, while in the distance, and over a bank of woods, Spoffington Towers itself shone in the sunlight. The Vicar was unfortunately obliged to leave us, being under summons to the garden party, and perhaps it was as well, as his presence would certainly have exercised a restraining influence upon Mr. Hoskins. Had he remained to direct our footsteps into the right path, we should scarcely have held the remarkable debate upon the Land Question which it is my business to chronicle.

Mr. Hoskins drew a sigh of relief when the shrubs of the vicarage garden had hidden the Vicar from our view, and drawing out a packet of cigarettes, he said he supposed we might smoke, and politely offered me one. Then he plunged at once into the midst of the discussion. Some people, he supposed, found this (with an indignant gesture at the landscape) a pleasant sort of thing to look at, but as for him, it made his blood boil. I did not ask him why, because I knew he would tell me, and I listened patiently, though not without an occasional inward protest, as he drew a picture of what the landscape would look like under a system of small holdings, as he explained with quotations from Blackstone, Coke, and Sir Frederick Pollock, that private ownership in land was not recognized by English law, as he pointed out (with the aid of



a newspaper cutting) the absurdly small numbers of the land-owning class in England, and contrasted it with the relatively large number in France. I was waiting for the appearance of the inevitable brigand, and he came at last, though not until after an unusually long interval. "I am sorry to use strong language," said Mr. Hoskins in conclusion, "but you call a man who steals your watch a brigand, and I call land-stealing a much greater crime."

He threw his cigarette away and lighted another with an air of finality.

"What do you propose to do to the brigand?" I asked.

"I propose to expropriate him," he answered. "I propose to devote the two hundred and seventy-five million pounds annually paid in rent to the good of the community. God gave the land to the people—let the people take their own."

"You are not prepared to offer compensation?" I suggested.

"I am no revolutionary," said Mr. Hoskins modestly, "Britain for the British is all I ask. I should be prepared to offer reasonable compensation, fourteen or even twenty years' purchase. My point is that it is for the interest of the nation that private ownership in land should cease."

"I see," I replied. "I gather from your allusion to Britain for the British that you are a student of Mr. Blatchford."

"Some people run Blatchford down," he said, "because of the *Daily Mail* business; I don't. I think he's an honest man and a sound thinker."

"I cordially agree with you as to the first point," I replied. "It's on the second that I feel compelled to take issue. I found 'Britain for the British' anything but a piece of sound thinking myself."

"Well," he said with the air of one who has heard this sort of thing before, and knows how to deal with it, "I should like to hear what your answer is to some of the things he says. Take the case of rent in towns, for example, the iniquitous unearned increment fraud. The landlord sits idle, and the rents go up without his raising a finger. The harder the townsfolk work, the greater the price he charges for the use of his land. If that isn't a fine inflicted by idleness on industry, as Blatchford says, I should like to know what is."

"You have selected an excellent example," I replied; "one which will serve admirably to illustrate my point of difference with Mr. Blatchford. I suppose we shall be at one in regarding the state of things you describe as undesirable."



"That's putting it very mildly," he said.

"I am trying to be studiously mild," I answered. "This is a subject upon which it is very easy to become unduly vehement. We agree, then, that it is an undesirable state of affairs, one that the State is entitled to look into, and, if possible, remedy by taxation, or if the public good clearly demands it, by compulsory purchase."

"Certainly," he said, highly delighted. "Why, I believe you're half a Socialist yourself."

"Wait a moment," I said, "we have still to come to the really important point. I am with you in believing that it is a condition of affairs which calls for State interference, but I am dead against you in thinking that it calls for violent and abusive language."

"I hold that the situation is fundamentally unjust," he said indignantly, "and I call a spade a spade."

"I don't think you do," I answered. "I think you may call it a thumb-screw or an infernal machine, or some other unpleasant and dangerous instrument, but certainly not a spade."

He stared at me, evidently puzzled, and I hastened to apologize. "I have a weakness for metaphor," I explained, "and rarely resist the temptation to indulge in one. All I mean is that, because a given situation leads to hardship, you assume that those persons who profit by it are necessarily monsters of iniquity."

"If they act unjustly and oppress the poor, they *are*," he said stoutly.

"But they don't," I replied with equal emphasis. "You may say many things of the system of landowning in this country, you may call it, with some show of reason, an anomaly on the face of the earth; or if you are fond of striking phrases, 'a feudal scheme suffering from fatty degeneration,' with Mr. H. G. Wells. But you cannot, without manifest absurdity, call it unjust. That is a fact, and I for one thank Heaven for it."

"Why on earth?" he asked, a little startled at my vigour.

"Because if it were unjust there would be no hope of a peaceful settlement," I answered, "whereas, as things stand, there is hope. This question of justice is surely of fundamental importance, because it must of necessity decide what our

attitude is to be on the question. If the landlords are robbers, we know how to deal with robbers, if they are men with a just title we know in turn how to deal with such men. It is partly because Mr. Blatchford fails to make his mind clear on this simple but very important matter that I call his thinking unsound. He proves to his own satisfaction that the landlord has no title, he calls him a brigand and other hard names, and then he says he does not blame him very much, and proposes to allow him fourteen years' purchase."

"Not of right," said Mr. Hoskins energetically, "not of *right*, mind you, simply and solely as a matter of expediency." He said it so loud that the nearest fielder turned round and looked at us, with the impression, I fancy, that we were quarrelling.

"My dear sir," I answered with a touch of exasperation, "how can you have the face to talk of expediency. You profess to be anxious to find a practical solution to the land question, to get the people back to the land, and you propose to go to the landlord and say, 'You're a blackguard, your father was a blackguard, and likewise your great-grandfather. You've no title whatever to your land; but to avoid a disturbance I'll give you fourteen years' purchase for it.' And you call that expediency. You expect the landlord, who is firmly and honestly convinced of the justice of his title, to answer mildly: 'I cannot altogether agree with your opinion as to my own and my ancestors' morality, but you shall have the land at the price suggested.' Isn't it very much more likely that he'll kick you downstairs."

"If it comes to a question of kicking," said Mr. Hoskins, "which I hope it won't, I fancy he'll find all the big feet and the heavy boots are on our side of the street. But I see what you mean as to the two attitudes being incompatible, and the only result is that you force me to be more revolutionary than I want to be. Since, according to you, it is no good offering the landlord compensation, I suppose we must take the land from him without."

"Relying," I suggested, "on the big feet and the heavy boots. But I fancy you'll find, apart from the fact that the man who kicks against justice kicks against the live rock, that there are some heavyish boots on the landlords' side. We townsfolk, I think, often fail to realize how much feudalism there is left in the land. If you visited those cottages over there and that

farmhouse, it's ten to one you'll find the best sitting-room adorned with a portrait of Lord Spoffington in the uniform of Lord Lieutenant of the county, and an oleograph or two of Spoffington Towers to boot."

"I daresay," answered Mr. Hoskins, "but I tell you I don't want any violence, we none of us do. We want the land for the people, but we want it quietly and without a revolution. We don't rely upon force, but upon the justice of our cause."

"If you really want to arrange matters quietly," I asked, "why, in the name of common sense, do you begin by insulting the men who can help you most, and whose co-operation in some form is indispensable?"

"We can't help it," said Mr. Hoskins gloomily. "If you think a man's a thief you can't help saying so."

"Oh, but you know you don't really think they're thieves," I said. "Your offer of compensation and your whole attitude makes it clear that you don't, and I will go so far as to say that no man not drunk with rhetoric can. The facts of the case make the idea preposterous, and the only theory that can support it is of all philosophical fallacies the most glaringly fallacious."

"What theory do you mean?" he asked indignantly, "I don't hold any theory of that sort so far as I know."

I was sorry to annoy him, but it had to be done. "Why, the theory," I said, "which runs all through Mr. Blatchford's book, and gives me another reason for regarding him as an unsound thinker, the theory that labour is the only legitimate source of ownership. Don't you defend that?"

"Of course I do," he answered angrily, "and I should like to know what you've got to say against it." The nearest boy turned round again and stared. I winked at him to convey the impression that it was all right and I was getting the best of it. Then I turned to the indignant Mr. Hoskins.

"I've got a lot of things to say against it," I replied. "I don't, of course, dispute that labour is a source, and a very important source of ownership, but I cannot see how anyone can reasonably deny that occupation is equally valid and more primitive. You can't begin to work on a thing until in some sense you've occupied it, and if your theory had ever been accepted by mankind, as it certainly has not, it is difficult to see how we should ever have got any work done at all. You have only to apply it to the undeveloped lands of the world to-day to see how impossible it is."

He was silent for a moment. "I look upon occupation as a sort of work," he said at last.

"Very good," I replied. "There seems to me a fundamental distinction, but your admission is sufficient for my purpose. For if you allow that occupation can give a good title, the whole case for agrarian socialism, as Mr. Blatchford and Henry George understand it, falls to the ground. Their whole case, their single justification for calling the landlord a land thief is that occupation in the strict sense of the word cannot give a legitimate title. Land, according to George, not being one of the 'things that embody labour' cannot be the subject of legitimate ownership, labour being the sole source from which such ownership can spring."

"I don't profess to defend all that George ever wrote," he said, a little sulkily.

"Well, I'm glad of that, at any rate," I said. "It has always puzzled me why the crude and self-contradictory ideas of *Progress and Poverty* should in this country have found so wide an acceptance among land-reformers while the far profounder work of De Laveleye passes almost unnoticed. But you know, if you're going to continue to call Lord Spoffington a brigand—by the way, he has a pretty little cave, hasn't he?—you must find some sort of a reason for doing it. George at least has the merit of providing you with a reason, though a wretchedly bad one."

"Oh, there's no difficulty at all in finding a reason," he answered. "It's quite enough for me, without bothering about philosophy, that the majority of landlords to-day got their land from men who simply stole it. Either they got it originally from the Norman brigand William, or by enclosing they stole the common land from the people."

"Or," I added, "they got it in the great Tudor land-grabbing deal when the lands of the monks were scooped in wholesale—Cobbett makes a lot of that. Have you ever read his *History of the Reformation*?"

"No, I haven't," he said; "but I can't make out what you're driving at. One moment you speak like a socialist, and the next like an out-and-out Tory."

"It's probably because I'm a Papist," I answered.

"Oh," he said, evidently taken aback, "I didn't know."

"Yes," I continued, ignoring his obvious embarrassment, for I could understand that it was a shock, "and I never feel the

advantage of being one more strongly than in dealing with questions of this sort. I am convinced that if we could only turn our statesmen into Papists and get them to look at things from a broader standpoint than the top of the parish pump, we should soon have a solution of the social question."

I indulged in this mildly farcical remark in hopes of restoring our former easy relations, but it had not quite the effect I desired. He remained silent, and I continued in a more serious vein.

"The Pope, you see," I said, "is the only authority in the world who looks at things all round before giving an opinion, his view alone is not subject to the terribly distorting medium of nationality. His peculiar position, it seems to me, should give some weight to his opinion, even for those who regard him solely as a foreign ecclesiastic."

"Well," said Mr. Hoskins, a little gruffly and with rather the aggrieved air of one who has been taken in, "what has he got to say on the land question? Does he say you can't take away from a thief what he's stolen?"

"On the contrary," I replied, "he teaches that you have every right to do so. But he will scarcely reckon our friend Lord Spoffington in that category. I fear he will say that if you enact a law giving a man who in good faith enjoys uninterrupted possession of land for a term of years, complete ownership, you can't suddenly turn round upon him and deny his title. The Pope will hold that, leaving all other questions aside, at least the modern landlord can go back to a prescriptive title."

"That's Duke-made law," said Mr. Hoskins stoutly; "it wasn't made by the people."

"I don't think you can quite say that," I answered. "It is a law which every civilized people, whatever their form of government, have found it necessary to make. The Pope will certainly say, and with some show of reason, that the law of prescription alone prevents you from treating the landlord as a thief."

"I suppose he will say that the landlord can do what he likes with the land," he answered indignantly, "and we've got to stand by and look on."

"By no means," I answered, "he will say very strong things indeed with regard to the duties of landlords and their use of the land. He will condemn as pagan and as contrary to the

laws of nature the theory there is an absolute right of ownership, the theory that a great Catholic Archbishop<sup>1</sup> not so very long ago stigmatized as 'a standing crime against nature.' In the days when the Popes were kings in Italy, they even went so far as to confiscate large portions of the estates of landlords who neglected them, or turned them into hunting-grounds to the detriment of the peasant population."<sup>2</sup>

"Come now, that's better," said Mr. Hoskins heartily. "I should think those Popes would have made short work with some of our English and Irish landlords."

"Let us confine ourselves to England, if you please," I answered. "To the English landlord class as a whole, and with reservations for individuals. I fancy the Popes would have been able to give a qualified approval."

"Lord!" said Mr. Hoskins in a tone of genuine astonishment, "What have they done except destroy the small holder and make atrocious game laws?"

"Oh, a lot of other things," I answered. "The Pope would have been down upon them for destroying the small holder, and he certainly would not have looked with a very favourable eye upon the game laws. Catholic theology has little to say in their favour. But there are surely a good many items to be set on the credit side of the account."

"Well, what are they?" he asked.

"You were quoting a moment ago, if I am not mistaken," I answered, "that stirring lyric, the *Land Song*. Now, one of the verses of that song puts the question, 'Why should we be beggars with the ballot in our hand.' When I hear it I always feel inclined to ask, 'Who put the ballot there?'"

"Well, who?" said Mr. Hoskins.

"The landlord," I answered.

"Nonsense," replied Mr. Hoskins. "The Ballot Act was passed in 1872. It was one of the things the Chartists had demanded. The landlords had absolutely nothing to do with it."

"But surely," I objected, "such a measure as the Ballot Act presupposes the existence of Parliamentary Institutions, and if there is one thing that is clear in English History it is that the battle for Parliament was fought by the landlords. The present generation seems to have forgotten that John Hampden

<sup>1</sup> Archbishop Kettler, *Sermon on Property*.

<sup>2</sup> L. Garriguet, *Régime de la Propriété*; Gabriel Ardant, *Papes et Papum*.

was a landlord, and Eliot and Pym and Cromwell, that the Whig leaders who secured the triumph of Parliament at the Revolution were landlords, and the Whigs who carried the Reform Bill were again landlords. Looked at from one point of view this movement of yours has a very ugly appearance. It reminds one of the old saying about the putting a beggar on horseback."

Mr. Hoskins did not answer. The way in which elementary history is neglected in modern political controversies is a matter over which angels might weep. Besides, he evidently did not like my allusion to the beggar.

"I am far from denying," I continued, "that the history of English landlordism has some very black pages and a good many that are more or less smudgy. But on the whole I think we must admit that they have done what they thought their duty, that they have performed and still perform important public services, and that they have approving consciences. This last fact seems to me the very kernel of the matter."

"What, the landlords consciences?" said Mr. Hoskins.

"Yes," I answered. "It is the fact which determines the situation. The English landlord has a thoroughly good conscience; it is a fact, and you must face it. If he had the hardened conscience of the tyrant as you sometimes find stated, you could do nothing but bring up your heavy boots. If he had an uneasy conscience like the French aristocrats before the Revolution, the boots would be unnecessary, for he would collapse at the first attack; the French landlords let their broad lands go without raising a finger. But he has a good conscience, and while that makes him formidable as an enemy, it makes it possible to regard him as at least a potential friend; and surely, if an alliance is possible, an alliance is the most hopeful way of bringing about a scheme of land reform."

"They won't do anything," said Mr. Hoskins. "They're much too selfish."

"They certainly won't do anything except get ready to defend themselves so long as you insist upon approaching them with warhoops and bludgeons and big boots," I answered. "I tell you when I look at my skinny little boys out there and think of the lives that lie before them, and then watch you and your friends singing the *Land Song* outside the House of Lords and plastering the country with pictures of impossible Dukes, my heart grows hot with anger and something akin to scorn,



not with the Dukes, but with you. It may be, as you say, that the landlords are too selfish to move, but at least you are taking precious good care to give them abundance of admirable excuses for inaction."

"We have to face facts," said Mr. Hoskins. "They're monopolists, and monopolists are always selfish. Unless we frighten 'em a bit they won't move."

"Well, after all," I said, "I suppose it's a matter of opinion. My belief is that I could have got Lord Spoffington to open his gates for me just now if I could have shown him my boys and explained the situation. You think the best way to gain admittance would have been to tell him he'd no right to keep us out and threaten to kick the park wall down. The same holds good of the more general question. We have a population, 77% of whom dwell in cities. We want to make a broad road from the city out into the country again, no such a road existing at present. I think Lord Spoffington could be got to help us to build it, and even to let it run through Spoffington Park, if we really made him understand the situation. You think a necessary preliminary is to show his lordship your big boots. Who can say which of us is right, Mr. Hoskins, but I think we may both hope for the sake of England that I am."

As I delivered this telling peroration a hot and indignant choir-boy appeared suddenly at the door of our arbour. "Please, Father, Billy Williams won't go hout," he gasped, and I welcomed the interruption. "Come, Mr. Hoskins," I said, "let us cast aside for a while these perplexing questions and play a little cricket," and Mr. Hoskins came, and we picked up new sides, having dealt with the rebellious Billy Williams. Mr. Hoskins caught me out at cover-point a few minutes later, which I hope helped him to forgive me for the violence I had done his feelings.

R. P. GARROLD.



## *The Restoration of the English Jesuits.* 1803—1817.

IN our last issue some account was given of the slow and cautious methods adopted by Popes Pius VI. and Pius VII. in re-establishing the Jesuits in England and elsewhere. First, common life was permitted, then vows and rules, finally public recognition, and the privileges of Religious Orders. Up to 1803, however, the last step had been taken in Russia only. With Josephism or Revolution dominant throughout Europe more rapid progress was impossible. In England common life had been permitted by the Brief *Catholicæ Praesules* in 1778, and the Stonyhurst rescript of 1796; while an oral permission of Pius VII. permitted the renewal of vows, and of formal, though not public, religious life on May 22, 1803. Then at the close of the year had come a hostile letter from Cardinal Borgia, Prefect of Propaganda, telling Dr. Gibson, the Bishop of the district, not "to recognize" the Jesuits, nor "to admit their privileges," until he was advertised by the Holy See of the "legitimate" existence of the Order in England.

This letter betrays the divided councils which then prevailed at Rome. While one party, already strong and growing ever stronger, advocated the restoration of the Jesuits, another party was resolutely opposed to this course: some because they had been formed during the age of calumny, which preceded the Suppression, some for fear of the French, whose power loomed large in the north, some for fear of Josephism, still rampant among the Pope's Neapolitan allies to the south, with whom Cardinal Borgia was in sympathy.

At first sight it certainly seemed as though the Cardinal's public letter was absolutely contrary to the Papal private permission, and it was no doubt intended to wear that appearance. But to those who understand that the Pope has jurisdiction in the realm of conscience, as well as in the exterior management of the Church, a distinction between the objects

contemplated in the two commands from Rome will soon be clear. The Pope had sanctioned the transition from ex-Jesuits living together without any, even a private promise, to their living together under promise or vow, though still *in vestitu saeculari*, continuing as before the external life of secular clergy. There had been no renovation of external privileges, no transference from episcopal to Pontifical jurisdiction. The Cardinal's letter in effect only emphasized this negative side of the Pope's concession, though to those unacquainted with the distinction between external and internal jurisdiction, it seemed to throw grave doubt upon the alleged approbation, which was oral only. During the fourteen years now before us, we shall have to consider two series of contrary decisions, given first on one side, then on the other.

To show that the Jesuits in general and Father Stone, their Provincial, in particular, understood their difficult position, it may be well to quote a letter of his to Archbishop Troy. As has been mentioned before, the Archbishop challenged Father Stone in 1808 to produce his papers. The President of Stonyhurst answers frankly that he has got none; and that though he had before spoken of a *vivae vocis oraculum*, this phrase is not to be understood in its formal sense.

The first query proposed by your Grace . . . is plainly grounded on a supposition that the few remaining ex-Jesuits pretend that their Society is canonically re-established in the British Dominions by Rescript or by *vivae vocis oraculum* of the Holy See. I know not any ex-Jesuit who advances or maintains such pretensions. No Rescript of such import has ever been communicated to me. Five years ago, indeed, I was informed that His Holiness had actually granted the petition of some ex-Jesuits to be united to the Society in Russia, but no distinct expressions of His Holiness on the occasion which can constitute an *oraculum*<sup>1</sup> have ever reached me.

<sup>1</sup> Not every word, nor every command, uttered by the Pope is an *oraculum*. This term is reserved to those utterances which have a *juridical import*, as an oral confirmation of a decree passed by one of the Sacred Congregations, or the *viva voce* approval of the draft of a Brief or official letter, &c. The *viva voce* approbation of the English ex-Jesuits was not meant to be enrolled in any instrument, or to be communicated to any Congregation or pleaded in any court. His words cannot be considered as any part of the usual Canon Law proceedings by which Religious Orders are juridically approved in the Church. The Pope thought the times still too dangerous for even that amount of publicity. Thus the *viva voce* approval was not strictly an *oraculum*.

Ferraris (*Bibliotheca*: s.v. "Oracula") uses a slightly different terminology. *Oracula* destined to be published, he calls *Oracula authentica*; those not meant to be published he calls *Oracula non-authentica*, and adds (n. 4) that they may have just the same effect, *pro foro interno*, as authentic *oracula* have. This exactly covers our case.

I am sensible that in a letter I wrote to your Grace in May or the beginning of June, 1803, I used the words *vivæ vocis oraculo*, but I must assure you that I used them merely from my own self, as an explanation of what I then conceived to be the meaning of His Holiness, and not authorized by any superior power to do it. . . .

I cannot conceive why your Grace should search for Rescripts and Oraculums when the high authority of Cardinal Borgia, which you certainly cannot mistrust, has assured you that none exist. It appears to me equally extraordinary that the Sacred Congregation should search for such things in England and Ireland while they can so easily know the truth from the Sacred Personage, from whom, if they existed, they must have come. . . .

The whole letter, and especially the last sentence here quoted, shows that Father Stone perfectly understood that the English Jesuits, though restored by the Pope, were still unable to claim the least external privileges of the Order outside Russia. Though Jesuits in the highest sense of the word, men who had freely bound themselves, with the approbation of the Supreme Pontiff, to live according to the Institute of St. Ignatius in its perfection; they must, while this time of strain and persecution lasted, forego in exterior government every prerogative which had been granted in the past, even though some of those privileges might be most important, perhaps apparently essential, for their well-being. Even when the refusal of an essential privilege (such as the ordination *titulo paupertatis*) might seem to be fatal, they were not to rely upon the Pope to pull them through; but by *bonhomie*, diplomacy, prayers, and other resources of the weak to endeavour to tide over the difficulty. It was an unusual, irregular state of things, but with the Revolution overrunning Europe, there was no escape from irregularities.

It must be remembered that this restoration, even though it conveyed no single right in canon law, did not even in this respect make the recipients of restoration in a worse state than before, or create difficulties which they had not already learnt to deal with successfully. The ex-Jesuits had always been entirely dependent on the local Bishop: the present arrangement made them no worse off in that respect, while it encouraged them to hope for further favours as soon as circumstances should permit. Again, the secrecy, and other features, which seem to us so unaccountable in the life of these unrecognized Jesuits, made little difference to the English Catholic

churchmen of that day, who never employed ecclesiastical titles, or forms of any sort even in private letters, who still used aliases, called Rome "Hilltown," and the Pope "Abraham"; and wrote initials for full names. The habit of secrecy had become so consonant with the feelings of Catholics as a body that there was little fear of scandal or misapprehension arising from the Papal sanctioning of secret Jesuits.

Now we may quote an example of the Papal utterances, with which in private Pope Pius encouraged the Jesuits to persevere. The following account of an interview between Père Battier and the Holy Father is given in a letter to Father Glover, who was then in Rome.

I had my audience with the Holy Father. He loves the Society as a father might love his child, and was good enough to read your letter to me, and told me that he had spoken with our Provincial,<sup>1</sup> and had instructed him about Cardinal Borgia's letter, and that now instructions were being written to the Vicars Apostolic in England, in which he was ordering them to think of and propose to him some way in which on the one hand our students might be ordained in future, without conditions injurious to our Institute, and on the other hand without exciting our enemies; and that the matter should be managed prudently and suavely as the calamitous times required. When I said I feared lest the Congregation of Propaganda should issue some decision adverse to us, he told me to be hopeful and tranquil, adding: "You will not have to deal with Borgia now, but with Cardinal di Pietro, who, though he sometimes doubts, hesitates, and finds difficulties; yet, when he has heard one's reasons, acquiesces, and gives place to truth and justice."<sup>2</sup>

Though it is not to be supposed that a short passage like this can give an adequate account of the complicated relations between the Pope, the Curia, and the Bishops in the matter of the Jesuits, it leaves no doubt as to the beneficent intentions of the former towards the English Jesuits; and, if there were any doubt about the matter, other testimonies might be added. Unfortunately, the flame of war and revolution made it impossible for Pope Pius to realize his plans. His states were

<sup>1</sup> This was the Ven. Joseph Pignatelli. Father Brzowski wrote to Father Strickland, October 26, 1806, saying that he had instructed him to beg the Holy Father to take the steps here mentioned. *A. E. P., Epp. Gen.*, fol. 92. During the whole of our period this Venerable Servant of God was labouring under difficulties similar to those which troubled his English brethren.

<sup>2</sup> This letter, which is dated September 4, 1807, is cited in full in Stone to Strickland, May 9, 1809. *A. E. P., Stone Letters*, 92. Cardinal Borgia had died in 1804.

soon in the hands of the French, all communication with England was at an end, and, finally, he was dragged a prisoner to France, only to be freed at the fall of Napoleon in 1814. The English Jesuits, therefore, could do nothing but obey his known wish of submitting to the *status quo*, severely as that bore upon them.

Of all those severities that which pressed hardest was the refusal of the Bishops to ordain *titulo paupertatis*, or to allow the President of the College the right of granting dimissorials<sup>1</sup> for ordinations. With these two privileges the English Jesuits would have been able to continue in safety. Without them the bond of unity could not be canonically ensured. If the *alumni* were ordained *titulo missionis*, the Vicars might claim their services, whatever their Provincial could say. Moreover, the refusal to allow the President the right of granting dimissorials, prevented his presenting his *élèves* to some friendly Bishop at a distance, who might have acknowledged the Pope's private restoration of the Order, and have ordained them *titulo paupertatis*. This was the grievance which Pope Pius had wished to relieve in 1807, and endeavours to find a remedy were continued at such rare opportunities as presented themselves later, and at last a Rescript was obtained which might have removed the trouble.

In 1813 the Pope had entrusted the Nunzio at Vienna, Mgr. Severoli, with the task of looking after certain affairs in England and other places, which could not during his imprisonment and the wars then raging, be referred to Propaganda. By Severoli the application of the English Jesuits was referred to the Pope, who, on November 10th, gave him special powers to deal with them, and he, on December 24th following, issued a letter in which he declared, on the Pope's authority, that the Jesuits in England "belong to the Society in such a manner, that *servatis servandis*, they should be admitted to ordination

<sup>1</sup> For the sake of those not familiar with these terms, I may say in brief that the Church, to maintain the hieratic order and to prevent unworthy candidates from being ordained, has decreed that no Bishop may promote to Orders without having received the requisite authorization, or *dimissorial*, from the candidate's ecclesiastical superior, who would be either a Bishop, or an Abbot for a Religious, and this abbatial right is extended to the Rectors of some Pontifical Seminaries. Then, for the above reasons, as also to ensure a proper maintenance for the priest after ordination, the Bishop will only ordain *titulo beneficii* (or *missionis*), *titulo patrimonii*, or *titulo paupertatis*, according as the Bishop, the patrimony of the ordinand, or a Religious Order is made responsible for the priest's future sustenance, &c.

*titulo paupertatis*, . . . and enjoy the same privileges as are enjoyed by their members in Russia."

Strange to say this charter of liberties, which should have given to the Fathers at Stonyhurst all that they required, did in fact bring them no relief whatever. Stranger still, this ineffectiveness resulted, not from any want of validity in the act, but from the even greater privilege granted next year to the Society throughout the world. For on the 7th of August, 1814, it was fully restored everywhere. The Vienna Rescript was therefore suffered to lie unused, until it was too late discovered that new and unexpected principles of interpretation had been invoked, which had, for England, robbed the restoration of all its advantages, and were extended so as to cripple the Rescript also.

The Restoration of the Society had hardly been heard of when news arrived of Napoleon's escape from Elba, and of the sudden revival of his empire. Again all was confusion; and another year had passed before affairs had settled down to the position they had occupied in 1814. The English Jesuits under their aged Provincial, Father Stone, were meantime awaiting some intimation from the English Vicars that their previous attitude would be modified. In the case of Bishop Milner, the Jesuits met at once with a hearty recognition, which seemed a happy augury for the eventual removal of all obstacles. In 1815 some of the Vicars visited Stonyhurst, and a paper was prepared by Father Plowden to induce them to recognize the Society, at least so far as ordinations were concerned; but without avail. It was clear that the matter could not be settled without an appeal to Rome, but the Jesuits were not anxious to take this risk. It would mean expense, uncertainty, danger of undue publicity, publicity which might hinder the expected Emancipation, while after Emancipation the whole settlement would be easier.

So things went on for yet two years more, at which time Father Stone heard news which caused him no little suspicion and alarm. He learnt that Dr. Poynter had written a letter to Rome which he feared might be very injurious to the interests of the Society, and had received an answer which, though friendly, would not advance its cause. Dr. Poynter's question had been this: Supposing the English Government made the expulsion of the Jesuits a *sine qua non* for granting Emancipation, what should he answer? Rightly or wrongly, it seemed to

Father Stone that the real object of this question was to alarm the Cardinal by suggesting that the Jesuits were extremely obnoxious to the British Government, and that by this suggestion the recognition of the Order was being positively retarded.

Cardinal Litta's answer (December 2, 1816) had expressed the sincere wish of the Roman authorities for the recognition of the Jesuits. "It is the wish of the Sacred Congregation that your Lordship should take all pains that the Society should be restored and re-established, and that you should take care to favour it with all zeal." But then he went on to add a proviso, which not only robbed this favourable clause of all efficiency, but provided the Vicars with a fresh reason to resist the recognition. The Cardinal declared that the Pope, while restoring the Society throughout the world, had only intended to do so in those countries "in which the civil powers agreed to receive and recall it" (*in quibus civiles potestates illam recipere ac revocare consenserint*). It is easy to see how fatal to the cause of the English Jesuits it would be, if unexpected principles like this were to be invoked for the refusal or indefinite postponement of privileges essential to their corporate existence. The appeal to Rome was now indispensable, but before we trace its fortunes it will be well to give a fuller account of the persons with whom we shall have to deal.

First and foremost there was of course the holy peace-loving Pontiff. It was precisely because of his pacific character that the conflicting interests then in the Curia had agreed to his election, and he had surprised all about him, as Cardinal Pacca says, by the unwonted rapidity with which he had carried through the Restoration of the Jesuits in 1814. The measure was one which might have been debated without end, had discussion been permitted. The Pope had recognized that he must act at once in order to succeed at all, and he had done so. But the result was that many matters vital to the good estate of the revived Order were left unsettled. He took, for instance, no steps to ensure the recovery or settlement of the old Jesuit properties, which had latterly passed through many hands. He did not even announce the Restoration to the various hierarchies, but contented himself with a general clause in the Bull of Restoration commending the Order to all. The result was that Bishops, like those in England, could say that they had been told (but this had happened years before) to await orders from Rome before recognizing the Society: orders had not come, so



they could not act. In other places, especially in Rome itself, the jealousies of those who now held old Jesuit property were acute, but the Pope made no attempt to grapple with the problem. It is most probable that he was right. The ashes of the Revolution were not yet cold. Time was necessary to heal the thousand wounds which the Church had received from within and without during the late calamitous times. All that we have to notice here is that after the Restoration the Pontiff's old habit of cautious waiting and of avoiding difficulties returned, and every month added to the Pontiff's already great age, aggravated this constitutional weakness. The English Jesuits could not trust to the Pope's initiative for the settlement of their difficulties.

The master at Rome was unquestionably Cardinal Consalvi, and he, though a friend of the Order elsewhere, was possessed with the idea that the recognition of the Jesuits in England would be a diplomatic mistake. He had been in England in 1814, and had of course seen the dislike of the Government to Catholics in general, and to Jesuits in particular. But some unfriend of the Society made him believe that their hostility was more pointedly anti-Jesuit than it really was. He wrote to Cardinal Pacca, on his return to Paris, July 25, 1814: "Those of the college [of Stonyhurst] were obliged to protest that they were not Jesuits, to save themselves from immediate expulsion." This was of course not true, but its acceptance by Consalvi makes it easier to understand what follows.

Someone spoke to me a few words about them, but I cut him short, and said in general, that His Holiness, in re-establishing Jesuits since the year 1801, had done so *for those States which desired it, without respect to others*. As to *Jesuits*, I should think it well to advance with great watchfulness and deliberation as regards England, and not to pledge oneself to anything, considering the decided opposition of the Government. All cannot be done in a day, as the proverb runs, and again—one must give time to the times. As for the Jesuits or semi-Jesuits in that country it will therefore be necessary in my judgment to proceed slowly; very very slowly. (Paris, July 25, 1814).<sup>1</sup>

In these words the Cardinal states precisely the position towards the English Jesuits which he, as we shall see, held until his death. He never got over his erroneous ideas about the power

<sup>1</sup> Vatican Archives, *Nunziatura di Colonia*, 1814, minute. The words in italics are in cipher.



of the Cabinet in a free country like England; nor did he ever discover that the Fathers were not in any worse case before the English law of that day than were the rest of the English Bishops and clergy.

It was unfortunate too for the Padri, that Dr. Poynter, the least friendly of the Vicars, was also the most popular in Rome. In 1814, Poynter had been commissioned by express from thence to approach Lord Castlereagh and plead for the restoration of the Papal States until such time as Cardinal Consalvi should reach Paris. Poynter performed his task admirably, and though Consalvi soon superseded him, the grateful Pontiff never forgot the timely service. The English Government and the Vicar-Apostolic of the London District were always sure of consideration and favour, whenever it was in Pius's power to show it.

To counteract these powerful influences Father Stone could find no other agent than an elderly ex-Jesuit, Edward Walsh, who, though friendly, had not joined the restored Order. He was visiting Rome for devotion and other reasons, and promised to plead the cause of the English Jesuits during his stay. He did so, and on May 25, 1817, Father Fortis, then Vicar-General of the Society in Rome, the General himself being still in White Russia, reported favourably of his zeal and efficiency. At last on June 11th, Cardinal Litta wrote a suave letter to Father Stone, but gave him very little assurance of redress. The Pope had commended the Society everywhere to the Bishops by the express words of the Bull; to do more he did not see his way. Surely the alumni of Stonyhurst could obtain ordination from the English Vicars, as they had done before, *titulo missionis*.

Father Stone's answer, which is not at present forthcoming, no doubt explained to the Cardinal that ordination could indeed be obtained on those terms, but that by their tenour the recipient of Orders became subject to the Vicars in a degree, which might practically preclude him from remaining in the Order in which he had vowed to live and die. No such terms were exacted from Franciscans or Dominicans, nor were they demanded by the Irish Bishops from Irish Jesuits: why should so grave and unnecessary a burden be put upon the English? As for the Vicars, if his Eminence would command, they would obey; but from persuasives no good result would follow.

Representations of this sort appear to have reached Rome during the summer, and Father Fortis, in letters dated July 6th

and October 5th, announced that Cardinal Litta was now quite warm in favour of Stonyhurst, and had prepared a further letter in its behalf.

Thus at the close of this year, 1817, the prospects of the Jesuits certainly seemed brighter than before. The place of Father Walsh had been taken by Padre Grassi, an able man, who had lately been Visitor to America, and had stayed sufficiently long in England on his way home to become acquainted, if not perfectly, at all events at first-hand, with the difficulties of the situation. In England, too, a stronger hand grasped the helm. Good Father Marmaduke Stone, a most quiet, retiring man, and an ideal leader for that long and oppressive period, when no other policy but silent waiting had any avail, was no longer capable of discharging the manifold duties involved in being at once both Provincial and Rector of Stonyhurst.<sup>1</sup> After the close of Father Grivel's visitation in October, 1817, Father Charles Plowden was installed in his place.

Father Plowden's talents and eloquence are too well known to need any description here. In earlier days he had been one of the accepted leaders of the orthodox party against the Cisalpines, and he was now in the maturity of his powers. Exception, however, might still sometimes be taken to the vigour of his language, and, as Fortis afterwards said of him, "*Nimis de fronte rem urgere conabatur.*" He was too ready to take the bull by the horns, and, as we shall see, he prematurely wore himself to death in the endeavour to burst through a wall of prejudice which was sure to fall of itself with lapse of time.

Though he was therefore perhaps not ideally the best man conceivable for obtaining the much-desired recognition in Rome, he was nevertheless quite the best man among the small number of the English Jesuits to attempt the task. Moreover, we must remember that the Provincial of the English Jesuits had one task on his shoulders even more important than that of obtaining the public recognition of his Order, and that was the restoration of internal discipline and observance to the height at which it had stood before the Suppression. It goes without saying that a certain amount of slackness and *laissez-aller* had crept in during the forty years of interregnum, though the essentials had been preserved with wonderful fidelity. Father

<sup>1</sup> The Father General, in January, 1817, complained that he had not received from him one letter in the last three years!

Plowden, who had now been nearly fifteen years Master of Novices, gave a bright example of piety and regularity. This, joined to his other great qualities, which were especially attractive to men of his day, rendered him an admirable Superior for the occasion. He was justly regarded as such by his *confrères*, and later Jesuits have not wavered in their high esteem of him since.

Whilst, then, the Jesuits were now bringing into the field men of greater ability and energy than had yet been employed, the party adverse to their public recognition were also preparing for new efforts. These were stimulated by a tactical error on the part of the pro-Jesuits in Rome, which eventually tended greatly to the disadvantage of the Order in England. This was the suggestion to restore to them the English College, Rome, over which they had presided for nearly 200 years until the Suppression, and which had lain now for twenty years unoccupied. Father Glover says that the matter was suggested by Walsh, without the knowledge of the English Fathers. They were far too few in numbers to undertake the work, and they had no wish to do so, knowing that it might prove another bone of contention between them and the Vicars Apostolic, whom it was their desire to pacify in every way.

The English Vicars were at that time represented in Rome by the Abbé MacPherson, the Scottish clergy agent, an old and experienced frequenter of the Roman Congregations, and extremely averse to the Society, like the majority of the men formed at the period of the Suppression. He soon heard of the proposal regarding the English College, and strongly urged the English Vicars to send an able man to Rome at once who might petition the Pope to re-open the College and to entrust it this time to the English clergy. On November 13, 1817, therefore, Bishop Poynter issued a commission of agency to Robert Gradwell, a priest of the Northern District, empowering him to deal officially with the various affairs mentioned above, and by that day month Gradwell had arrived in Rome, and soon became the leader of those opposed to Father Plowden and his plans. So far as I can judge, the twelve years' struggle still to come may be said to have been primarily due to him, and for this reason it seems necessary to take some further notice of his character.

Robert Gradwell, eventually (1828) Bishop of Lydda *in partibus*, and coadjutor to the Vicar of the London District,

was a student of Douay and Crook Hall, and had been ordained priest in 1802. He was a man of literary tastes and a friend of Lingard, who is said to have recommended him to the Vicars. To Milner, however, Gradwell was strongly opposed, and that Bishop would not have him as his agent at Rome. For the rest Gradwell was an excellent correspondent and a conscientious agent for those who entrusted their business to him, with a good spice of British obstinacy and cocksureness. Having the all-powerful Cardinal Consalvi on his side, he had few difficulties beyond that of finding out labours for Hercules. Consalvi never failed to take his part and to accomplish the desired tasks. Had it not been for the quarrels which he had been brought up to consider as the cause of God, Gradwell might have risen to high views, and perhaps have anticipated to some extent the triumphs of Wiseman, whose Rector he was for many years. But bad traditions were just too much for him. He spent himself in maintaining a *status quo* which eventually brought no honour to its upholders. It was certainly very unfortunate that, owing to the way in which the English College had been drawn into the discussion, Gradwell should have conceived from the first that his mission was an anti-Jesuit one, that he had come to vindicate the clergy against the Society, and that opposition to them was a duty. A man with his limitations and antecedents was never able to recover from that bad start. Alas! the harm resulting from minor faults in prelates and priests high in office.

To return to the endeavours of Father Plowden and Father Grassi. The former on entering office as Provincial at once (September 30, 1817) with facile pen wrote in Italian a full exposition of the case for Stonyhurst to Cardinal Litta, and on November 27th, discovering that the Cardinal understood English, addressed to him in that language another paper on the same subject. These petitions were much strengthened by the presence in Rome that year of eight English Catholic gentlemen, who took leading parts in the Papal ceremonies, the first time for centuries that Englishmen had come forward for such a purpose. Seven out of the eight were Stonyhurst men, who petitioned the Pope warmly in favour of their *Alma Mater*, and eventually Cardinal Litta wrote on February 14, 1818, to Bishop Gibson in favour of recognizing the Society, and of ordaining its Scholastics *titulo paupertatis* like other Religious.

Bishop Poynter, on hearing of this letter, at once commis-

sioned Gradwell to oppose it, and Gradwell was not slow to enlist Cardinal Consalvi on his side. By April 18th he could inform Dr. Gibson that the Cardinal would not fail to obtain its recall. This was eventually done in a sufficiently high-handed way. For the Prefect of Propaganda had to write to Dr. Gibson on May 5th, 1818, to say that the letter of February 14th was, by order of the Pope, "to be held as not having been written" (*haberi tanquam non scriptam*).

Thus had concession after concession, in 1813, 1814, 1816, 1818, been granted, each of which would, if allowed to stand, have satisfied the needs of the gentlemen of Stonyhurst. But all had been rendered valueless by reservations, or conditions, or had been recalled with emphasis. Patience was for them still very necessary, for yet worse misfortunes were to follow.

J. H. POLLEN.

(*To be continued.*)

## *The Teaching of Civics in Catholic Schools.*

IN THE MONTH for September, 1908, it was suggested that the boys in Catholic schools and colleges might well acquire more knowledge of and interest in the social duties which await them. Stress was laid in particular upon informal and indirect methods of influencing boys, rather than upon set instructions on economics and sociology. As regards the latter no suggestions were offered, but some words were quoted from a paper read by Dr. Poock to the Conference of Catholic Colleges in June, 1908, in which it was urged that political economy should be given a place in the syllabus of our colleges.

Dr. Poock's contention has lately found support in a valuable little book by Mr. C. H. Spence, the Head of the Modern side at Clifton College, entitled, *The Teaching of Civics in Public Schools*.<sup>1</sup> The following somewhat lengthy quotations will, it is hoped, have the effect of inducing those of our readers who are interested in the subject to get the book for themselves.

Mr. Spence pleads eloquently and with knowledge for the teaching of "civics" in our public schools, and points out that

the services of a numerous class who (whatever be their defects) possess as a class a large share of good temper and public spirit, a keen sense of fair play, and a very high standard of honourable dealing and personal honesty, are lost to the State, and our national life is so much the poorer; the country is in want of their voluntary services, they should be taking their part in various civic and municipal activities.

The writer proceeds to show how the school subject of "literature" may be connected with life and used "as a means of stimulating the imagination, and arousing enthusiasm, sympathy, and kindliness." On the social bearings of the study of history he lays still more stress. He points out that we are apt to treat history "far too much from the constitutional and political point of view, and far too little from the social and

<sup>1</sup> Published by Simpkin, Marshall, and Co. Price, 1s.

economic side." He complains that schoolmasters and examination Boards believe that English history ended with the Battle of Waterloo, and that boys leave school knowing nothing of the Industrial Revolution, the growth of the United States, or the welding together of the German Empire. He also pleads for some effort to connect our history lessons with what is happening around us :

If a boy is learning about the Poor Law of Elizabeth, it will be well to try and make him understand the present Poor Law and how it works or fails to work. If he is reading of the Black Death and the Statute of Labourers, he had better be given some notion of our present labour difficulties, and learn something of strikes and sweating and wages boards.

Mr. Spence would go even further. He advocates the direct teaching of "civics" and is able to point to successful experiments which have been made at Clifton College on both the Classical and Modern sides of the school.

He begins with a warning :

Before we begin to teach "civics," however, it is well to face the main difficulty. We must keep two things in mind : (1) We have continually to go back to first principles, and show boys by concrete instances what the long words really mean. (2) We have to get them to understand these long technical terms, since without this knowledge they cannot follow the discussions in the newspapers and reviews.

He then gives examples of the subjects which call for explanation,—how laws are made, how a Government is formed, the franchise, the land laws, the duties of the various local bodies, labour questions, and so forth. Technical terms are introduced by degrees.

After we have cleared the ground a little, it is well to give each boy a copy of *Whitaker's Almanack*, and, using it as a text, explain more in detail such things as the Budget, the National Debt, the various Government offices and their functions and duties, the Civil Service, and the way in which we govern India and the Colonies. A great deal can be done by questions, which should be of all kinds ; some supplied by the teacher, more by the boys themselves.

Other methods are suggested ; that, for instance, of giving a subject for a set discussion to take place at the end of the week, so that the boys may have time to talk it over with their friends and take sides.

With older boys a more ambitious line may be taken :

One can give them lists of technical terms to explain ; or passages from books in the school library to read ; and it is not a bad plan to cut out special articles on social and economic questions out of the *Times* or the *Morning Post*, and get boys to read them and write abstracts of them. I have sometimes given my form at the beginning of the month a list of suitable articles in the *National Review*, *Fortnightly*, and so on, and they bring a *précis* of one of them at the end of the month. This is not unsuccessful.

One advantage of the subject is that it teaches a boy to read the daily paper with intelligence, and no longer to regard it merely as a vehicle for athletic news, and in time he grows to prefer good newspapers to bad ones.

Other advantages of this method are noted, and some of the difficulties considered. The paper ends with an eloquent plea for the teaching of "civics" in the public schools. By way of appendix there is a syllabus for a three term course in "civics" and a list of books useful to the teacher.

How far such formal instruction in "civics" might be introduced into our Catholic schools will depend upon circumstances. The matter is at all events worth considering. At St. Bede's College and elsewhere it has been found that such instruction is practicable and stimulating. "General knowledge papers," including questions on economic and social subjects would appear to be growing in favour, and the interest which they arouse might well justify some attempt at the more or less systematic teaching of "civics." Such teaching is particularly necessary in Catholic schools, since the welfare of the Church in this country will depend to a large extent upon our success in training the coming generation in Catholic social service. The inevitable reform of the Poor Law will necessitate the formation of an army of Catholic workers to defend Catholic interests and preserve Catholic institutions. We should welcome reform : but such reform may be prejudicial to Catholic interests if Catholics do not take their share in the movement.

It will of course be objected that the formal teaching of "civics" in our schools is quite impracticable. "The syllabus is already overloaded," the harassed schoolmaster will urge, "examination-boards have piled up the agony. Now you require us to teach a new and ominous-sounding subject. Where do you propose that we should find the time?"

To this it may be said that even from the point of view of



examinations there is something to be said for the inclusion of "civics" among school subjects. For, as Dr. Pooch and Mr. Spence have pointed out, history lessons and literature lessons will become far more interesting and make a deeper impression on a boy's mind if they are connected with modern instances and illustrated by modern conditions. The problem of the tramp in the days of Elizabeth will present itself with an added touch of reality if it is brought into connection with the problem of the tramp who haunts the cricket pavilion. History for boys is too often kept in a water-tight compartment, quite out of relation with life. Boys will glibly repeat information in suspiciously rounded phrases about representative government, taxation, imports, Reform Acts and the like, without having mastered the modern implications of these terms.

Now, examining boards are beginning to recognize this and are becoming quite ready to welcome gleams of intelligence or traces of observation in a history paper. In the case of quite small boys of course such acquaintance with social institutions is not to be expected: history for them had better take the form of story telling. But in the case of bigger boys and especially in the case of those who are preparing for University examinations, knowledge of this sort is of very considerable advantage in the examination-room. It has been pointed out that boys from Catholic schools who present themselves for scholarship examinations are notably lacking in a knowledge of "civics," and that this deficiency tells much against their prospects of success. Cases could be mentioned in which Catholic boys sent to University tutors in order to be brushed up for scholarship examinations have been set to read, not Demosthenes or Cicero, or Latin or Greek history, but books like Bagehot's *English Constitution* or Masterman's *Heart of the Empire*. These same tutors have generally gone on to ask, "Why wasn't this done at school?"

Another objection which is sometimes raised against the teaching of "civics" is that boys cannot or will not take in such teaching.

Now experience shows that they certainly *can* take it in. A favourite axiom of a particularly successful teacher is that "nothing is too hard for boys," a statement with which many experienced teachers have been found to agree. Where keen interest is aroused boys will face almost anything. A Catholic school might be instanced where the boys, according to the

testimony of one of the masters, "will get up pages of dry stuff to make a point in their debates, and how they find time for it is a mystery." The same boys will make a frontal attack in Devas' *Political Economy* or analyze Ruskin's *Unto this Last* without turning a hair. "One boy put in two months' hard work on the Belgian *Œuvres Sociales*, producing twelve folio pages of close analysis." This school, it may be added, is well to the fore in the matter of public examination results.

Hence boys *can* stand instruction in "civics." Whether they *will* is quite another matter. If the lectures are dull and uninspiring the auditors will display a mulish obstinacy and discover opprobrious epithets for the new course of study. But if the teacher knows his subject thoroughly and can manipulate it skilfully and with enthusiasm, the boys will clamour for more.

This brings us to another difficulty. How is the already overburdened master to find time for acquiring a new subject? He must start, as a rule, from the very beginning, since, as Mr. Spence points out:

Public schoolmasters are the most "uncivic" of men. I know indeed, of one schoolmaster who has been several times a Mayor, but he is, like the Phoenix, unique. I am thinking myself of standing for a Parish Council, but I see no prospect of being elected. The civic activities of most of us are limited to serving on Grand Juries or Quarter Sessions.

This is a very serious difficulty. Yet Catholic schoolmasters who have made such strenuous efforts to keep abreast of modern requirements will not grudge the further effort when once its importance has been realized. The Catholic Social Guild has already published a list of books on social subjects for their guidance, and is ready to give them any further assistance that they may require.

This part of our subject may be concluded in the words of the Headmaster of Clifton College, the Rev. A. A. David:

[Our young men] are not interested in the practical problem of local government and social organization largely because of ignorance. They do not care because they do not know. I believe that by a certain amount of systematic instruction boys may quite easily be stirred to a real and intelligent interest in these great (perhaps the greatest) questions of the day, which may lead many of them later on to take an active part in their solution.

So much for formal instruction in "civics." As for informal instruction the question has already been dealt with in THE

MONTH article above referred to. No doubt informal instruction should generally precede formal, since the right atmosphere must be created in a school before the specific teaching of "civics" will be acceptable. But that formal instruction, given the atmosphere, is practicable would appear to be the conviction of many who have given attention to the subject.

We may now proceed to consider an allied question of some interest, viz., to what extent might Catholic schools co-operate with one another in social study and work?

The question is a difficult one, and has not as yet been fairly considered. But a few general suggestions may be offered.

In the first place it would be well to discover what exactly is being done in this matter at the various Catholic schools. Even were a general organization such as a Catholic Boys' Guild found to be impracticable it would still be helpful and stimulating to the boys at one school to know what was being done elsewhere.

To this end it is much to be desired that the various Catholic schools should become affiliated to the Catholic Social Guild. Such affiliation could not possibly interfere with their school work, since it imposes no obligations save the payment of a small annual subscription. But it would have the effect of keeping each school in touch with the social efforts which are being made in other schools, and would facilitate any experiments which a school might desire to make in the way of formal or informal instruction. The Guild would provide bibliographies and literature, lectures and, if required, lecturers. It would also form a centre of reference for those who are leaving school and who wish to turn to practical account the lessons they have learnt in the schoolroom or debating club.

Should the Catholic Social Guild succeed in combining the Catholic schools it might be possible, by means of a *questionnaire* and by the slow growth of experience, to draw up a list of practical suggestions for the promotion of social study and work among Catholic boys. The same might of course be done for the girls' schools. The possibilities of inter-school organization would then become apparent.

It is not long since a Report was drawn up by a committee appointed by the Anglican Bishop of Southwark to consider "the opportunities that are or may be given to instil into boys the duty of active Christian service."<sup>1</sup> After admitting that

<sup>1</sup> *Boys and Christian Service*. Price 6d. Copies may be obtained from Rev. W. H. H. Elliott, M.A., Cambridge House, Camberwell, S.E.

there exists "a strong desire on the part of the masters to take every opportunity of impressing their boys with the duty of Christian service," and that many and varied opportunities are made for so doing, especially in the way of school missions and occasional lectures on charitable institutions, the Report continues :

We feel that, while every effort is made, and rightly made, to rouse in the boys the feelings of love and charity to their neighbours, little or nothing is being done by study or instruction to guide and direct their feelings into channels in which they will be later of service to their fellow-men and to the State.

Recent years have seen much ill-informed and misdirected charitable effort, and we have watched with grave concern not only the sad waste of the highest form of human endeavour, but the positive injury to the individual and the community attendant in its train.

We find in the treatment of the great industrial problems of the day the same absence of that understanding without which we do not believe that their ultimate solution is possible. We seem to see a tendency largely to regard industrial distress as something sad indeed, but the inevitable outcome of economic law, or even of God's law, so that man abdicates his reason and his Christianity, and instead of seeking the remedy accepts the evil.

. . . In regarding these evils we feel that we cannot acquit the schools of a share in responsibility. They appear to us to have overlooked the complexity of life in a modern civilized community, and the bearing of Christianity on the relationships to which that complexity gives rise. They have been content to inculcate a general charity towards neighbours, and a sound moral tone in the regulation of the lives of the boys, but the question, "Who is my neighbour?" has not received the attention it deserves.

These are weighty words, and should have a special interest for Catholics, who have the advantage of sound social principles upon which to build.

The Committee offers various suggestions as to organization which deserve attention, but cannot be considered here.

So far as Catholic schools are concerned, therefore, what is wanted first is a real facing of the problem, and a concerted investigation into the possibilities of social study and social work in schools. To this end we have suggested that the Catholic Social Guild would form an obvious centre of reference. It might then be possible to go further, and establish some sort of Guild which would bring the boys of the various schools into touch with each other, and with those who have left school and are taking an active part in social work. Such a movement, if

seen to be practicable, would no doubt secure the co-operation of expert workers like Mr. Norman Potter and of the Catholic Settlements Association. In this way something would be done to meet the deplorable shortage of workers which is felt by Catholic clubs such as that organized by Mr. Potter at Bermondsey, or by the Catholic Settlements Association at Hoxton.

In any case, co-operation between the Catholic Social Guild might have the effect of securing a certain continuity between the social lessons learned by the boys at school and the life into which those boys are subsequently launched. Members of the Guild who are engaged in active social work would be able to initiate boys leaving our schools into such work as might be practicable. The boys leaving a particular school would, if possible, be put into communication with old boys of the same school who were members of the Guild. The school authorities would naturally welcome such an arrangement as tending to promote the school spirit, and would take care to supply information as to the boys who were leaving, their circumstances and capacities.

The various school magazines, too, might well co-operate to the same end. A column in each issue recording the social activities of old boys could not fail to stimulate the school spirit. Visits to the school and lectures from old boys who are engaged in social work would produce a like effect.

Use might also be made of the Christmas holidays. The London boys at one of our Catholic schools are accustomed each Christmas to get up an entertainment for Mr. Norman Potter's boys at St. Hugh's. They do so quite on their own initiative, and both entertainers and entertained thoroughly enjoy themselves. The impression made upon the former is quite remarkable: no doubt many of them when they leave school will make opportunities of giving their personal service to the various Catholic social works which are at present so seriously hampered by the lack of such co-operation.

We may conclude by some words from the Report above quoted:

We realize that the training we advocate is lifelong, and that only the foundations can be laid in boyhood; and we should like to see the Universities and training colleges and all the general educational organizations for those who are older, especially those for teachers, giving serious consideration to the subject.

CHARLES PLATER.

## *Christianity and War.*

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IN March, 1904, there was erected at the summit of a lofty mountain-pass between Chile and the Argentine a colossal bronze statue of our Lord with a cross in His left hand and His right raised to bless the world. This monument was set up to commemorate the conclusion, in 1902, of a long-drawn boundary dispute between the two countries which had more than once brought them to the verge of war, and which, we may note with pathetic interest, was finally decided by the award of the late King Edward. As a result of his arbitration, both countries have been able to begin a process of disarmament, and in 1903 Chile sold her two first-class battleships to Great Britain. In both States the reduction of war-estimates has been followed by great development of internal resources, scientific education, road-making, and the like. The peace sentiment which has wrought such happy results originated in the eloquent protest of an Argentine Bishop, Mgr. Benevente, against the senseless waste of men and money involved in war for such a cause. These facts, occurring as and where they did, have furnished a valuable object-lesson to the civilized nations. The most striking example of Christian principles applied to international relations has come from a part of the globe wherein we are wont to consider war as prevalent as it was amidst the old republics of Greece. It may be that the "Christ of the Andes," that symbol of peace secured by arbitration, will extend His divine influence in the near future over the whole earth, and banish from the civilization which His religion has created that appeal to physical Might which the weakness of moral Right has hitherto necessitated.

Peace, permanent peace, is an ideal to which all right-thinking men must aspire, whether in their relations with their fellow-citizens or in those with members of other States. War no one defends or can defend as a good in itself; to be defensible it must essentially be a means to peace and justice. In itself it is an abnormal state, begotten of wrong-doing and tolerable

only as tending to right the wrong. It is true that into the literature of the nations has crept much which seems intended to eulogize war, but this, so far as it is not openly or covertly barbaric, will be found on analysis to praise either the virtues which the conditions of war evoke, or else the mere external aspect of war—

The brilliance of battle, the bloom and the beauty, the splendour of spears.

It is unfortunate that our admiration for the martial virtues—fortitude, bravery, foresight and the like—should tend to mitigate our abhorrence of the moral evil that war occasions, and that our pleasure in battle's magnificently stern array should blind us to the horrors of the stricken field and the hospital tent. If only convention had determined that the armies of industry should be clothed and drilled and marshalled as are the armies of destruction, militarism would have been shorn of its most unfair advantage. It would almost seem, were it not that man began fighting before he wore anything at all, that the pomp and circumstance of glorious war were devised, like the lovely markings of the python, to shroud its real character as much as possible. The wise municipality of the future, we may hope, will clothe its officials in gorgeous uniforms. Policeman and tram-man, postman and messenger boy, will gleam with purple and gold, and organized labour will glitter with regimental badges. Thus something will be done to show that peace hath her loveliness no less than war.

A suggestion, we shall be told, for more enlightened times. Doubtless, but that the times are becoming more enlightened there are happily many signs to show. The age, indeed, presents a strange contrast between a growing sentiment in favour of peace and the keenest rivalry in preparation for war. The influences which make for international harmony and the means to express international enmity are both of them ever on the increase, and it is a matter of grave concern which of the two is finally to get the upper hand. It would almost seem that, through a misinterpretation of the proverb—*si vis pacem, para bellum*—the universal desire for safety might result in making war inevitable. The saying, of course, means—secure peace by being strong enough to defend yourself; which is wise enough counsel in a fallen world. But it is apparently being made to mean—make yourself so strong that your rivals cannot



resist your aggression: and this, if the rivals also follow it, is advice which must needs lead to ruinous competition in military expenditure, if not to actual war.

All reasonable people and, therefore, all practical Christians, will be in sympathy with the movement which aims at checking this costly and mistaken policy by substituting in international relations recognition of the stronger right instead of the right of the stronger. The movement is a living and growing one, actuated by various motives and finding expression in various ways—some, as we shall see later, not wholly commendable. For the moment we may call attention to one small aspect of it, which has especial interest for members of the Church—the formation in London of a Catholic Peace Association, the latest-born of those many Catholic societies which the twentieth century has seen arise in our midst, and itself an additional testimony to the awakening of our civic and social sense. Of the Association there is so far little enough to be said. Save for short notices in the Catholic press of its inaugural meeting in March last, it has given no public sign of activity, its members wisely preferring to perfect their organization and define their programme fully, before appealing for more general support.<sup>1</sup> But we may take occasion of its institution to set forth one of its main objects, viz., the maintenance of the true Christian attitude towards war and peace—an attitude which has often been misunderstood and misrepresented even by Catholics. As in all questions calculated to excite the feelings, there is a risk in this case lest a good cause should be injured by reliance on emotionalism instead of reason and principle in its prosecution, and Catholics, who alone are privileged to have clear and infallible guidance in moral matters, have need to be particularly on their guard not to compromise by sentimental and irrational exaggeration the teaching of the Church.

Dwelling as they do in the midst of a vast, non-Catholic population, this necessary caution has from time to time laid Catholics in England open to the reproach of being less zealous than their neighbours in the promotion of various good works. They hesitate to join non-Catholics in measures for the furtherance of temperance, or education, or social reform, partly, no doubt, because of an absence of the tradition of citizenship, but more often because those excellent objects are sometimes

<sup>1</sup> We understand, however, that the Association has been affiliated to various Catholic Peace Associations on the Continent, and that it is to be represented at the National Peace Congress which opens at Leicester on the 13th of this month.



promoted outside the Church on principles or by methods not sanctioned by the Catholic faith. They cannot support associations, for instance, which advocate temperance on the ground that the use of alcohol is essentially evil, or which condemn gambling as in itself unlawful, or which would abolish vivisection because brutes are one in kind with men, or which, again, in their methods as distinct from their principles, unduly interfere with human liberty and responsibility. And so, not being numerous or influential enough to form similar societies of their own, they are apt to be accused of being indifferent to abuses which their religion urges them to be foremost in condemning. In this particular matter of peace propaganda, it may be that the various Peace Societies that flourish in England are ethically blameless in their aims and methods, although we have found some questionable history in some of their publications; still, the fact that peace actually *is* advocated on wrong lines by various sects, such as the Society of Friends, the Tolstoyans, and the like, makes it very desirable that Catholics should not identify themselves with organizations, the orthodoxy of which may on *a priori* grounds be doubted. For these reasons, therefore, and in the interests, not only of peace, but of right ethics and true history, Catholics should welcome the formation in their midst of a distinctively Catholic Peace Association.

But is any such body at all necessary? Is not the Church herself a Peace Society, the first and the best one? Certainly, inasmuch as the attainment of the Christian ideal would bring about the abolition of war whether public or private, practical membership of the Church must make for peace. But it makes also for the development of all other virtues, religious and civic, and, nevertheless, Christians find it useful to combine for the furtherance of some of them. There remains the additional reason which we have hinted at above and which we must now develop—that the Christian view of war has been somewhat misrepresented by unsound teaching, and that one of the first functions of a Catholic Peace Organization must be to uphold the right ethical concept of the whole matter.

The first position to be asserted is a very elementary one, viz., that, under human conditions as they are, and as they have been up to our own day, the act of war whether in defence or attack, may be in itself justifiable, and, therefore, that there is nothing necessarily un-Christian in the profession of arms. Almost axiomatic as the assertion is, it is denied by the Quakers

and other more modern sects, who profess to find it contrary to the teachings of our Lord. Their error is based upon a misinterpretation of certain Gospel texts, and is so fundamental that, if applied logically, it would brand the very police as a criminal body and make all provision for public order and personal security sinful. Now a doctrine which issues in absurdity like this cannot, it is clear, emanate from the Author of reason, but the fanatic is not deterred by such a logical *impasse*. He looks steadily at some particular truth till it fills his whole horizon to the exclusion of all others. "Did not Christ proclaim," he will urge, "'Resist not evil,' 'Love your enemies,' 'Turn the other cheek,' 'Give to every asker,' 'They that use the sword shall perish by the sword,' and a host of other similar injunctions? Is not His whole spirit one of meekness, patience, and love?" Certainly, our Lord said those things, and, as certainly, He inculcated a spirit of forbearance and mutual charity which, if universally adopted, would render war impossible and unthinkable. We cannot doubt that He set up an ideal to which the notion of war is utterly abhorrent. If His divine purpose in establishing His Kingdom on earth—a purpose all Christians should have at heart—were perfectly fulfilled, all the causes of war would be done away with. Our Divine Lord set in the clearest light and taught with an emphasis impossible to ignore, the great doctrine of the universal Fatherhood of God and its necessary consequence, the common brotherhood of men. From the first, the religion He instituted aimed at transcending all natural barriers, whether of race or nationality, age or sex or condition, and at uniting all rational creatures in the harmony of one great family, by the bonds of a common origin, of common duties and interests and a common destiny—a family wherein "there is neither Gentile nor Jew, circumcision nor incircumcision, Barbarian nor Scythian, bond nor free, but where Christ is all and in all."<sup>1</sup>

But this glorious ideal was to be realized only by means of the free co-operation of man, and man, as a matter of fact, has very generally refused his co-operation. As a consequence, the vast bulk of the race is still outside Christian influences, and even among Christian peoples the principles of the Gospel, rarely practised perfectly by the individual, still less completely affect international relations. Indeed, the struggle that every-one experiences in his own breast when he tries to live up

<sup>1</sup> 1 Cor. iii. 11.

to the Christian ideal, is a sufficient indication of the small likelihood of that ideal being fulfilled in the race at large. Of course, God Incarnate foreknew how free-will would operate to frustrate His designs, and, therefore, under what conditions His followers would have to exercise the Christian virtues, and He framed His injunctions in the light of that foreknowledge. He could not have meant any command of His to make human progress impossible. And in any case His directions are not all imposed under the same sanction. To attain Christian perfection in this fallen world necessitates the exercise of moral heroism, but Christ does not exact heroism or perfection under pain of sin. Beyond what is of obligation in His service, He leaves a wide margin for generosity. In the practice of every virtue a certain degree is enjoined under penalty, but beyond this we are free to advance or not as we choose. If we do not choose, we shall of course lose merit and reward proportionately, but we shall not be positively punished.<sup>1</sup> On the other hand, to confuse counsel with precept and to make perfection obligatory under sin is an error into which many non-Catholic sects, in bondage to the letter of the Scriptures and cut off from the Christian tradition, have frequently fallen. By promulgating His ideal of perfection, in the Sermon on the Mount and elsewhere, our Lord does not bind us to follow it perfectly; what He *does* bind us to is to acknowledge it to be the ideal and to give it at least our praise and admiration. We must hold that, *ceteris paribus*, the better part, is, after Christ's example, not to assert our rights against those that infringe them, not to enter into the obligations of marriage, not to labour for the acquisition of wealth, and so forth. These self-negations are all means to perfection. Still His Church sanctions the natural right of private ownership and blesses the state of matrimony and supports the vindication of all just claims, whether individual or national.

These are good things, even though there are things better. So far, then, from condemning warfare as a thing always and essentially evil, Christianity contemplates many cases which justify and even necessitate it. War is doubtless the direct

<sup>1</sup> This eminently reasonable doctrine, we may notice, is expressly denied by the fourteenth of the Thirty-Nine Anglican Articles, which says that works of supererogation "cannot be taught without arrogance and impiety," and cites our Lord's words in proof of its assertion—"When you shall have done all these things that are commanded you, say 'We are unprofitable servants'"—thus plainly begging the question by assuming that we are commanded to do all that we can do.

cause of very great physical evils, such as loss of life and health and property, but physical evil must often be tolerated in order to prevent moral evil, such as the spread of injustice resulting from the wrong-doer going unpunished. And, if it be pointed out that many moral evils accompany war, however just, we reply by making the important distinction that war is not the cause but merely the occasion of such evils, just as the window-panes are not the cause but the occasion of the room's lightsomeness. The conditions of fighting and campaigning certainly give greater scope for the weak to fall and the depraved to exercise their depravity, but the good man owns the obligation of the moral code on the battlefield as elsewhere. The common epithets "brutal and licentious" have no necessary connection with the soldier, but there is a necessary connection between lawlessness and neglect to enforce the law.

Another consideration, which further vindicates the apparent setting aside of the counsels of our Lord by communities of men engaged in mutual warfare, is the following. The Gospel counsels are addressed to individuals, and have primarily in view their spiritual perfection, the acquisition by their souls of greater grace here and higher glory hereafter. Now although those organized societies, which we call States, are as much bound by the commandments of God as are individuals, because the commandments are the expression of the eternal law, and their observance is necessary for civil well-being, they stand in a different relation to the counsels. States exist for temporal ends alone: they have no grace to acquire nor glory to hope for: they have no hereafter, and must reach their perfection in this world or not at all. And thus, though an individual may lawfully and reasonably forego his rights or neglect his physical and temporal interests in view of the reward to come, the State as such must insist on the recognition of its just claims, whether by its own members or by external communities. If in any matter of importance it condoned disobedience to its laws, it would fail in a chief object of its existence, the maintenance of order. And again, it would fail in a primary function, if it passed over without effective remonstrance any serious violation of its rights by another State. Thus the same action—"turning the other cheek,"—is a point of perfection in the individual, and a dereliction of duty in the community, because of the difference of their *raison d'être*.

Having now, we trust, shown that warfare under certain

conditions is justifiable, and, like all other acts of justice, has the support of Christianity, we may consider what precisely those conditions are. Christianity in the ideal connotes the absence of all injustice, the recognition of all rights, the harmony of all interests: Christianity, in fact, has to take account of a world where injustice of every sort is prevalent, and where moral considerations are frequently too weak to restrain the wrong-doer. Physical force is often necessary to that end, and the Church accordingly lays down the following limitations governing its employment.

In the first place, war must really be, as it has often been called—*ultima ratio regum*: the final argument when all others have been tried and have failed. If the same ends, therefore, can be obtained by arbitration or diplomacy of one sort or another, or if even there is a reasonable prospect of success by those means, then Christian principles forbid the use of the terrible instrument of war. Nothing but its practical necessity, as the only means to secure lawful ends of vast importance, can excuse it.

Secondly, war can be undertaken only by the supreme authority in the State, because it is a matter affecting the interests of the community as a whole, not those of any particular person or group.<sup>1</sup> In every sovereign State the right of the sword, whether to repress internal disorder or to resist and punish external aggression, belongs by natural law to the chief power in the State. Subordinate communities, or classes in the same community, must refer their disputes to superior authority, and therefore, so long as there exists a competent superior to have recourse to, war ceases to be necessary. To embroil the whole State in conflict, in the interests of any particular family, or class, or trade, is against Christian teaching, unless the interests are of such moment as to be practically national in import.

This suggests the third condition, viz., that the cause of the war should be just. The injury received or the danger to be averted, must be genuine and must bear some proportion to the evils that war necessarily involves. Thus, the end in view should not only be good, *sc.*, the assertion or defence of some real right, but it must be a right of great consequence to the nation, such as a grievous violation of the country's honour or material interests, serious breach of treaty obliga-

<sup>1</sup> This primarily refers to offensive warfare: just as the individual, so any section of the community may defend itself against unjust attack without further authorization.

tions, assistance given to the nation's enemies, or again, a duty imposed by considerations of humanity, as the giving help to another nation unjustly oppressed.<sup>1</sup> This condition excludes a host of evil motives, which, as human history shows, have prompted innumerable wars, such as the mere lust of conquest and extension of territory, or ambition of military glory, or rivalry of commerce, or false zeal for religion, or fear of the growing power of a neighbour<sup>2</sup>—in general, all the purposes which are rightly reckoned immoral in the relations of man with man. Murder and robbery, jealousy and envy, and hatred and pride, do not surely cease to be crimes because practised by a corporation and on a colossal scale.

A fourth and last condition regards the means of prosecuting a war which circumstances have made necessary and therefore justified. The method is determined partly by natural and partly by positive law. Natural law requires that the party at fault should first be afforded the chance of giving satisfaction: otherwise, the necessity of the war is doubtful and also its lawfulness. If adequate satisfaction is offered, the injured party is bound in justice to accept it. By positive law, a certain amount has been done to limit in extent and mitigate in effect the horrors of war. In "civilized" warfare now-a-days the lives and persons and property of non-belligerents are supposed to be respected, captives are not killed or made slaves of, certain weapons of destruction such as chain-shot and explosive bullets are excluded, and ambulance-parties are regarded as neutral—improvements which may be ascribed to the influence of Christian principles.

The application, by the Church's teaching, of these principles

<sup>1</sup> This latter point is worth careful attention, for it is directly opposed to that un-Christian development of nationality which declares in effect that the different members of the family of the nations have no concern with each other's doings, except when the rights of each are severally involved. This error, under the name of "Non-Intervention," was condemned by Pius IX. in the Allocution, *Novos et ante* (1861).

<sup>2</sup> One may justly endeavour to preserve whatever excellence or supremacy one's particular nation possesses, but this must be done within the limits of the moral law. The providential preponderance of any special State in the world has not yet been divinely revealed, although it is commonly assumed by the "Jingo" press of many nations. Yet we find a presumably Christian writer, in the April *Nineteenth Century*, claiming that Great Britain has a right to pick a quarrel with Germany and destroy her growing fleet simply because Britain's naval supremacy is menaced thereby! On what grounds, we wonder, does he deny Germany a right claimed by him for Britain? By strict parity of reasoning a tradesman, threatened with ruin by the competition of a rival, would be justified in destroying that rival's goods.

to the circumstances of war is much more detailed than we have had space here to indicate, but judged even by these requirements for legality, it must be owned that a great many of the wars recorded in history have been flagrantly unjust. Of course, theoretically one party in a contest must be in the wrong, or at least more in the wrong than the other. Rights of the same character cannot really conflict, except in regard to priority, and rights lower in nature ought, generally speaking, to yield to those superior. But it is often possible for a state of affairs to arise in which it is extremely doubtful on which side is the preponderance of right, and both parties may proceed to the arbitrament of the sword, reasonably confiding in the justice of their cause and the uprightness of their motives. *Ex hypothesi*, there is no other way to obtain justice. However it might have been had the institution of the Papacy reached its full and due development, Providence, as a matter of fact, has not established a tribunal to which sovereign nations are obliged to appeal for the settlement of their disputes. Independent States have generally preferred to be judges in their own case, and all the Church can do is to proclaim the necessity of at least a subjective conviction of justice in each belligerent.

However, despite this recognition of war as sometimes inevitable in this fallen world and then, under due conditions, lawful, the spirit of Christianity has always been opposed to it.<sup>1</sup> If it is sometimes a necessity, it is always a hateful one, to be used with reluctance and abandoned as soon as it loses that character. It should only be undertaken to avoid worse evils, and there are not many evils which are worse. It is, moreover, not unfrequently a useless remedy, for the big battalions may not be on the side of justice. The resistance of weak States to the encroachments of their stronger neighbours, though valuable as a moral protest against the pernicious doctrine that Might is Right, has from time to time resulted in their more thorough subjugation. So the Christian has no love for war, but regards it as one of the curses of humanity, one of the worst fruits of original sin, always originating, whether defensive or offensive, in injustice committed or contemplated, opposed altogether to God's original design and to the perfect Christian ideal, which is the

<sup>1</sup> The Crusades, with which of course the Church was very closely concerned, were in essence defensive wars, beating back from Christendom the encroaching infidel, and protecting Christian pilgrims in the exercise of their just rights.



restoration of that design, justifiable, because in itself a physical evil only, for certain high ends and under certain limited conditions, and destined to grow more rare as the international conscience, the public opinion of civilization, grows more Christian. But the Christian may feel all this and yet serve himself in the army, pay his military taxes with good conscience, and approve of schemes of national defence. Until the arrival of the happy time when the ends that justify war can be attained by pacific means, no reasonable man, Catholic or otherwise, could advocate disarmament. A good Catholic is necessarily a patriot, although his patriotism is controlled by his consciousness of a higher citizenship; it is part of his creed to acknowledge his obligation in duty and gratitude to support the State that protects him. He knows that to make the doctrine of non-resistance to evil other than optional to the individual, or even advisable in the State, would simply be to flood the world with crime and injustice. His faith does not countenance such folly. And thus the aim of a Catholic Peace Society is not to spread unpatriotic or anti-militarist doctrines, but to promote the growth and increase of that method of settling disputes which is intended to replace the barbarous agency of war, viz., the reference of quarrels to the decision of impartial arbitrators. We have seen what abundant motives their religion itself provides them with to work energetically in this noble cause, and so there is little need to point out that the present Pope<sup>1</sup> and his predecessor Leo XIII. have been most emphatic in their commendations of the main aims of the workers for international peace.

But both to see what need there still is for the application of Christian principles, and also to draw encouragement from the sight of progress made, we may in conclusion briefly consider the state of Europe to-day. Amongst the great Powers there is peace indeed—a peace which has been unbroken for nearly forty years, but which, nevertheless, is very precarious and is only maintained by vast expenditure.

The menacing multiplication of armies [says Pope Leo] is rather calculated to excite rivalry and suspicion than to repress them. It troubles men's minds by a restless expectation of coming disasters,

<sup>1</sup> We may perhaps mention that Pope Pius X. has already been chosen to preside over a South American Arbitration Council, gave his warmest support to the Milan Peace Congress in 1906, and has quite recently (April 2nd of this year) sent his Apostolic Benediction *cunctis votis Pacifistarum sodalibus* in Russia.



and, meanwhile, it weighs down the citizens with expenses so heavy that one may doubt whether they are not even more intolerable than war itself.<sup>1</sup>

We may turn to the sober pages of *Whitaker*<sup>2</sup> for a statement of what these expenses amount to, confining ourselves to the 1909 Budgets of the chief military Powers.

|                | Army        | Navy        |
|----------------|-------------|-------------|
| BRITISH EMPIRE | £61,500,000 | £32,188,000 |
| GERMANY        | £42,371,300 | £17,200,000 |
| AUSTRIA        | £18,578,435 | £2,643,244  |
| FRANCE         | £36,141,650 | £12,800,000 |
| ITALY          | £12,445,800 | £5,800,000  |
| RUSSIA         | £50,097,190 | £12,400,000 |

The war-expenditure of Great Britain alone, leaving out India and the Colonies, for the present year is, for Army and Navy, about £68,000,000. And it grows continually whether Liberals or Conservatives are in power: twenty years ago it was only £31,737,327: the Navy alone next year will absorb £40,000,000. These are the sums the nations have to pay because they cannot agree to let the moral law control their dealings with one another. For if it were not that each State feels and knows that that law is not strong enough to prevent the others from committing acts of injustice, all these armies and navies might be reduced to mere police forces. The sincere and permanent adoption of Christian principles in the mutual dealings of the Powers mentioned above would release about £300,000,000 for the purposes of industry. On the other hand persistence in an attitude of mutual mistrust must necessarily lead to greater and greater expenditure until something gives way, and the menace of war becomes a ruinous actuality. To labour, then, in the cause of international peace is to further, not only the reign of righteousness, but also the cause of social order and prosperity. The burden of taxation, direct and indirect, inflicts on multitudes of people such a struggle for mere existence that they have little opportunity for mental or spiritual development, and this state of things again becomes a forcing-ground for the worst forms of Socialism.

To relieve this distress is motive enough to stimulate the sincere follower of the Prince of Peace, and he may draw

<sup>1</sup> Allocation of February 11, 1889.

<sup>2</sup> 1910, pp. 463 and 666.

further encouragement from the really remarkable development of the Peace Movement during recent years. We may divide this growth into what is in a sense unintentional and what is formal and direct. Amongst influences making unconsciously for peace may be enumerated the modern internationalization of commerce and finance, and that other international tendency, which Socialism and the secret societies have exploited so cleverly for their own ends—the growing solidarity of the working-classes in all lands. Owing to these causes war would now have effects for evil far beyond the territories of the nations engaged in it, and thus the general interests both of capital and labour are on the side of peace.<sup>1</sup> The direct aspect of the movement is concerned with the multiplication of obligatory arbitration treaties which have resulted from the Hague Conferences.<sup>2</sup> The first of these met eleven years ago, and in Art. 19 of its First Convention it recommended the various States to contract one with another special treaties of obligatory arbitration. Four years later, in October, 1903, Great Britain and France set the example by agreeing to refer points of dispute, save those involving honour, independence, or vital interests, to arbitration, and in five years from that date no less than sixty similar treaties were concluded both between various European Powers and between certain of those Powers and nations in the Western Hemisphere.<sup>3</sup> It is calculated now that forty separate nations have obliged themselves to substitute arbitration for war in the settling of such mutual difficulties as are not considered of most vital importance; an exception about which we shall say a word presently. The Conference also established a Permanent Court of Arbitration. Later on, in 1907, a second International Conference took place at the Hague at which forty-four nations were represented as against twenty-six at the previous one. Renewed proposals for proportionate disarmament were made, but in vain, principally because some

<sup>1</sup> This whole question has recently been discussed in a luminous little book—*England's Optical Illusion*—whose author, Mr. Norman Angell, clearly proves that under no circumstances, even if wholly victorious, can a modern State hope to benefit by fighting another.

<sup>2</sup> Of course, arbitration was not unknown before this date. To say nothing of the Alabama Settlement in 1870 between England and America, Pope Leo XIII. in 1885 acted, at the instance of Prince Bismarck, as arbitrator of the rival claims of Germany and Spain regarding the Caroline Islands and his decision, against the former Power, was loyally accepted.

<sup>3</sup> As we write it is announced (May 22nd) that Peru and Ecuador have referred their boundary disputes to the mediation of the United States, Argentina and Brazil.

of the Powers most concerned were not satisfied with the proportion that then existed; still the delegates of thirty-five States voted for the establishment, under certain reserves, of a common obligation to have recourse to arbitration. Four of the other nations did not vote, and five, viz., Germany, Austria, Turkey, Greece, and Roumania voted against it. Taking the populations, for and against and neutral, we have the following numbers, 1,285,272,000, 167,436,000, 55,562,000 respectively, a still more striking preponderance in favour of the methods of peace. In addition to these two Conferences which were mainly concerned with questions of international law and the promotion of arbitration, a vast variety of International Congresses, for religious, commercial, educational, literary, and other objects, are being constantly held in different European cities, with the general effect of bringing about a better understanding between nations. An Interparliamentary Union was founded in 1888, and has representatives in every European Parliament, except that of Spain. Peace Congresses, of which there were five in the first half of the nineteenth century, were revived in 1889, and are now held annually, and in every country there are associations founded for the express object of promoting international peace and the final extension of the moral principles that regulate the dealings of individuals to the mutual relations of States.

That questions are still excluded from arbitration is significant of the slow acceptance of those principles and of the educative work still to be done. We may grant that no sovereign State could reasonably be asked to submit its independence to arbitration, for independence is the very life of a State. But questions of honour are not of this class. Personal honour is a thing more intimate and sacred than national honour, yet every day men freely submit questions affecting their honour to the decision of their peers. The survival of the duel in certain European countries cannot be justified either by reason or morality. It is admittedly against the natural law, a mere relic of military barbarism. Why should a duel between nations on grounds of honour be any more reasonable or lawful, always provided there is a competent Court to appeal to? Is the sword—brute violence—the only arbiter that can be trusted? Is it even an arbiter at all? May not the result of the conflict be to add to the original insult the disgrace of defeat in the field? This limitation to the sovereignty of public

law is quite arbitrary, and it is doomed, we hope, to disappear as the international conscience becomes more enlightened.<sup>1</sup> National honour is very often a mere euphemism for national vanity, and to be vain because of the greatness of your nation, in creating which you have probably had no share, is several degrees more silly than to be vain for personal distinctions to which your own efforts may have contributed.

In spite, then, of the danger arising from this source, in spite of the mutual distrust which the sight of means to do ill deeds causes amongst the nations and will continue to cause until the public conscience demands the universal substitution of arbitration for war, there are abundant reasons for encouragement in the present state of European opinion. The Peace movement is really moving. Every Congress, every new society for the betterment of international relations, adds vigour and impetus to its advance. May it be the fortune as it is the duty of Catholics at home and abroad to keep it from extravagance in the literal sense, from mistaking, that is, its true direction through starting from wrong principles or aiming at false ideals.

J. K.

<sup>1</sup> As a distinct step in this direction, we may cite the words which President Taft addressed to the American Peace and Arbitration League in New York, on March 22nd.

"I have noticed exceptions in our arbitration treaties, as to reference of questions of honour, of national honour, to courts of arbitration. Personally, I do not see any more reason why matters of national honour should not be referred to a court of arbitration than matters of property or matters of national proprietorship. I know that is going further than most men are willing to go, but, as among men, if we obey the law, we have now to submit differences even if they involve honour to the court, or let them go undecided. It is true that our courts can enforce the law, and, as between nations, there is no court with a sheriff or a marshal that can enforce the law. But I do not see why questions of honour may not be submitted to a tribunal supposed to be composed of men of honour, who understand questions of national honour, to abide their decision, as well as any other questions of difference arising between nations."

The President's English has probably suffered from reporters, but his meaning is clear.

## *The Alphabet and the Consecration of Churches.*

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ONE of the most curious and interesting features in the ceremonial of church dedications—a ceremonial which we hope to see carried out before long in all its elaborate detail at the consecration of Westminster Cathedral—is the writing of the letters of the alphabet across the pavement in two long lines from corner to corner, thus inscribing the floor of the building with a huge St. Andrew's cross. The history of this rite has long been a puzzle to ecclesiastical archæologists and I am very far from pretending to offer an explanation which will be final or satisfactory. Still it may be interesting at the present moment to review what has been said on the subject and to try to ascertain in what direction the evidence when fairly considered seems to point.

According both to ancient usage and the existing *Pontificale Romanum*, the ceremony of the alphabet takes place very near the beginning of the service. The Bishop, after sprinkling the outside of the walls with holy water and knocking three times upon the door with the foot of his pastoral staff, is admitted into the empty church together with his attendant ministers. Then the *Veni Creator* and the litanies are said, while a server, if this has not been done previously, sprinkles ashes in two broad paths across the building connecting the corners diagonally opposite. The litanies being finished, the Bishop, after two prayers, proceeds to the corner near the main entrance on the Gospel side—the north-west angle we should call it in an oriented church—and with the foot of his crozier draws the letters of the Greek alphabet in the ashes making a line which stretches right across the pavement to the corner near the altar on the epistle side. Then returning to the west end he repeats the process from the south-west corner to the north-east, tracing this time the letters of the Latin alphabet. Meanwhile the choir sing the antiphon *O quam metuendus est locus iste* and the

Canticle *Benedictus*, the antiphon being repeated after each separate verse.

No substantial variation is to be noticed in the rite as we find it in the more ancient Pontificals. The direction of the alphabets indeed seems to have been reversed in modern times. In the early books the Bishop begins his writing in each case near the altar, at the eastern end of the church, and ends near the main entrance at the western, but then, as at present, the two lines intersected forming a great St. Andrew's cross or figure X. Further, some of the oldest books of all afford no reason to think that the Greek alphabet was written, but only that the Latin was written twice. Again, the accompanying chants sung by the choir are not always the same. In one or two pontificals of English origin we find the antiphon *Fundamentum aliud nemo potest ponere, &c.*, with the Psalm *Fundamenta ejus* (Psalm LXXXVI), while the ancient Ambrosian Ordo published by Mercati prescribes appropriately the 118th Psalm *Beati immaculati*, which is an alphabetical psalm. But these are plainly differences of no sort of importance.

But now it may be asked: What is the meaning and origin of this ceremony? That it must be ancient, dating from at least the eighth century, is proved from the fact that it is included in Egbert's Pontifical, in the *Ordo Romanus* of Hittorp, in several early manuscripts of the Gregorian Sacramentary and in other similar books. It is however absent from some manuscripts of the Gregorianum, *e.g.*, that used by Pamelius, as also from the Gelasian Sacramentary, the Missal of Gellone and some other books, all which would prevent our believing it to be an essential or primitive feature of the rite of the consecration of a church.

The late Cavaliere J. B. de Rossi, whose authority of course must command the fullest attention, was of opinion that we must trace this observance to the procedure of the Roman land surveyors, *agrimensores*, who drew such lines in estimating for fiscal purposes the extent and value of a property, not leaving out of account the similar lines drawn by the augurs in marking out the ground (*i.e.*, making the *terminatio*) for a *templum*. De Rossi's arguments seem to have satisfied Mgr. Duchesne, who writes:

He (De Rossi) has removed all doubt as to the idea which suggested the ceremony. It corresponds with the taking possession of land and the laying down of boundaries. The saltire or St. Andrew's cross (*crux decussata*) upon which the Bishop traces the letters of the

alphabet, recalls the two transverse lines which the Roman surveyors traced in the first instance on the lands they wished to measure. The letters written on this cross are a reminiscence of the numerical signs which were combined with the transverse lines in order to determine the perimeter.

Mgr. Duchesne, however, adds that there were Roman surveyors in other places besides Rome and Italy, and he accordingly expresses the opinion that we have no reason to assume that this liturgical adaptation of their procedure originated in Italy rather than in Gaul or in Africa.

De Rossi's essay, which was printed in the *Bullettino di Archeologia cristiana* for 1881, is not very accessible to English readers. But a very fair idea of his argument may be obtained from the account given of it by such writers as Bishop John Wordsworth<sup>1</sup> and Dom H. Leclercq,<sup>2</sup> though both of them adopt a somewhat critical attitude. The latter seems by his quotations to make good the point that the writing of the alphabet in a Christian church cannot be regarded as analogous to the ceremonial for taking possession of a pagan temple as we read about it in Varro, Festus and Servius. The Christian rite, as he shows, is conspicuous for the absence of any spoken formularies which could be considered the equivalent of the *concepta verba* and the *locus effatus* which form so notable a feature in the other. With regard, on the other hand, to the practice of the *agrimensores*, Bishop Wordsworth finds much in De Rossi's theories which seems to him inconclusive.

The cross [he says] made by the surveyors was one of four right angles and was composed of the lines forming the minor and the major axis of the templum, one the *cardo maximus* running north and south, the other the *decumanus limes* running east and west—or perhaps more correctly west to east. If therefore the rite had been directly borrowed from the *agrimensores* the form of it would not have been a St. Andrew's cross uniting the four corners, but a true cross like the St. George's cross on our flags cutting the four sides into equal portions.

It must be confessed that this criticism sounds fair enough, as does also the passage which follows:

It is true that, as De Rossi observes, the alphabet plays a great

<sup>1</sup> See his Lecture on "The Rite of Consecration of Churches," Church Historical Society publication, S.P.C.K., 1899, pp. 11—15.

<sup>2</sup> In the *Dictionnaire d'Archéologie Chrétienne*, I. pp. 56—58.



part in the writings of the *agrimensores* (*libri gromatici*). He mentions one use of it, the *casae litterarum*, which, with all deference, I hardly think that he quite understands. He might also have mentioned two others. The surveyors used the alphabet, just as Euclid did, to help them to identify lines and angles in their plans. They used it also as a series of symbols for certain measures of length, so many feet or *podismi*. The *casae litterarum*, however, in which both the Latin and Greek alphabets were used, were symbols referring to certain typical plans, one of an Italian, the other of a foreign settlement. Each letter represented a particular farm or spot on the map with certain peculiarities attaching to it, and the pupils were expected to know by heart what each of these letters signified. I do not, however, find that these letters were attached to the *cardo* and *decumanus* of the surveyors, indeed they seem to have been scattered all about the plans.<sup>1</sup>

For my own part I am led to feel sceptical regarding this proposed connection between the alphabet of the dedication ceremony and the procedure of the Roman *agrimensores*, from a somewhat different set of considerations, to which I propose to devote the remainder of this short paper.

Let me note, to begin with, that there seems to be good ground for attributing to Celtic influences a certain remarkable prominence which we find given to the alphabet in many early western documents. The life of St. Patrick is specially rich in such allusions to the alphabet, and they go back at least to the time of Tirechan, the Saint's earliest biographer, who probably wrote about the year 670. In these collections of Tirechan, for example, we read that St. Patrick "baptized men every day and taught them letters, and wrote alphabets (*abgatorias*) for them."<sup>2</sup> So, again, Tirechan tells us that Patrick wrote an alphabet (*abgitorium*) for Oingus, the son of Senach, and for Hinu.<sup>3</sup> Moreover, it would seem that it was not only for the young and uninstructed that Patrick wrote alphabets. The *Tripartite Life*, following Tirechan, observes: "Then the holy Bishop Brón of Caisel Irre came to him and the holy Macc-Rime of Cell Corcu-Roide and there he wrote an alphabet for them."<sup>4</sup> Again, without wishing to lay too much stress upon what is

<sup>1</sup> Bishop John Wordsworth, *Lecture, &c.*, pp. 11, 12.

<sup>2</sup> Stokes, *Tripartite Life* (Rolls Series), p. 304.

<sup>3</sup> *Ibid.* pp. 322 and 328, and cf. *ibid.* 308, 320, 326, 327. In these last instances the words used are "*scripsit elementa*."

<sup>4</sup> *Tripartite Life*, pp. 139 and 327. In many cases the writing of the alphabet seems to be closely connected in Tirechan's mind with the founding of a church; e.g., "Porro fundavit ecclesiam i-Carrie Dagri et alteram ecclesiam im-Mruig Thuaithe et scripsit elementa Cerpano." (*Ibid.* p. 319, ll. 4, 5.)

probably a mere coincidence, Nennius, who lived about the year 800, tells us of St. Patrick that :

He wrote three hundred and sixty-five alphabets (*abegetoria*) or more, and he also founded churches in the same number, three hundred and sixty-five. He ordained three hundred and sixty-five Bishops also or more, in whom was the Spirit of God.<sup>1</sup>

Whatever be the precise meaning of this—and the more general opinion seems to be that the alphabet was the simple Latin alphabet regarded as the key to learning, and replacing the more complicated pre-existing Runic alphabet<sup>2</sup>—we shall do well to notice the Irish form of the word *abgitir*, and its Latin counterpart *abgitorium*. No doubt the alphabets which St. Patrick wrote, were primarily intended for the practical instruction of children and ignorant people, but the prominence given them in such catalogues of the Saint's achievements, shows that the popular imagination had in some way fastened upon the ideas which the word alphabet called up, and that in consequence this was likely above all other things to be used for purposes of ecclesiastical symbolism. Such a story as the following about St. Columbkille from the Book of Lismore, is in itself suggestive :

Now when the time for reading came to him (Columb Cille) the cleric went to a certain prophet who abode in the land to ask him when the boy ought to begin. When the prophet had scanned the sky he said : "Write an alphabet for him now." The alphabet was written in a cake. And Columb Cille consumed the cake in this wise, half to the east of a water and half to the west of a water. Said the prophet through grace of prophecy : "So shall this child's territory be, half to the east of the sea and half to the west of the sea, that is in Ireland."

Not long after, Columb and his fosterer went at Christmas to Brogach, son of Deg, the Bishop, to the ramparts of Enna, in Tír Enda. It was entrusted to his fosterer, the cleric, to perform a priest's duties in that place at the hightide. But bashfulness seized him, so that he was unable to chant the psalm that came to him ; *Misericordias*

<sup>1</sup> *Ibid.* p. 500 ; but cf. the Irish verses, p. 552, from the *Lebar Brecc*, where St. Patrick is said to have written 300 alphabets and to have built 700 churches. The number 365 seems to have been constantly used by the Irish when something grand and indefinite was meant.

<sup>2</sup> Professor Bury seems right in saying : "The suggestion that these were figurative alphabets, 'the A. B. C. of the Christian doctrine,' tentatively put forward by Stokes (*Tripartite Life*, p. cliii.), can hardly be entertained." Bury, *Life of St. Patrick*, p. 311.

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*Dei* was that psalm. However, the man of grace Columb Cille chanted the psalm in his stead, and yet he had not read till then aught save an alphabet.<sup>1</sup>

Again, although beyond doubt alphabetical hymns were common in almost all parts of the world, witness for example the well-known hymn of Sedulius, *A solis ortus cardine*,<sup>2</sup> still, such metrical curiosities were particularly in favour in Ireland. *The Antiphonary of Bangor* alone supplies several examples, for instance the verses entitled

HYMNUS SANCTI CAMELACI.

Audite bonum exemplum  
Benedicti pauperis  
Camelaci Cumiensis  
Dei justī famuli.

Exemplum praebet in toto  
Fidelis in opere  
Gratias Deo agens  
Hilaris in omnibus.

and so on.

Or to take another short example from the same Antiphonary, which, it must be remembered, was not a collection of literary *tours de force*, but a liturgical book compiled for practical purposes.

Amavit Christus Comgillum  
Bene et ipse Dominum  
Carum habuit Beognoum  
Domnum ornavit Ædeum  
Elegit sanctum Sinlanum  
Famosum mundi magistrum, &c.<sup>3</sup>

But a stronger indication of the Celtic influences at work in this writing of the alphabet during the service of dedication, is to be found in the wording of the rubrics which appear in the earliest orders provided for this ceremony. For example, we may note the Ambrosian Pontifical published by Magistretti, a

<sup>1</sup> *Lives of Saints from the Book of Lismore*, Whitley Stokes, pp. 172, 173.

<sup>2</sup> Cf. Commodian, *Instruct.* i. 35, and ii. 19; also the *Poetae Latini Carolini Aevi* in the quarto series of the M. G. H. i. 24, 79, 142, 148, and ii. 135, 138, 150, 255, 625. Compare also many Greek examples quoted by D. N. Anastasijewic in the *Byzantinische Zeitschrift* (1907), vol. xvi, pp. 479—501.

<sup>3</sup> *Antiphonary of Bangor* (Bradshaw Society), ii. pp. 19 and 33. Cf. pp. 14 and 16.

book which in its coronation service exhibits so many traces of northern and particularly Celtic influences. In this Pontifical the ceremony of the alphabet is prescribed in the following rubric :

Then let the Bishop begin from the left-hand corner on the east end, writing with his staff (*cum cambutta sua*) an alphabet (*abcturium*) as far as the right-hand western corner. And in like manner beginning from the right-hand eastern corner let him write an alphabet (*abcturium*) as far as the left-hand west corner.<sup>1</sup>

What is this Irish form, *abcturium* or *abgitorium*, doing in northern Italy? Why should it be used rather than the more familiar *abecedarium* or *alphabeta*? The same form ABCTURIUM is found, so Menard tells us,<sup>2</sup> in a Rheims manuscript of early date. It certainly seems unlikely that if the ceremony were of Roman origin such a term should be adopted in preference to the more usual forms, while on the other hand if this rite had been developed out of some Celtic practice nothing would be more natural than that the less common *abcturium* should be replaced in most instances by a more familiar word. But even more remarkable is the persistence in this context of the term *cambutta*.<sup>3</sup> No doubt this term had spread in some measure all over the Latin world, and its use to designate a Bishop's crooked staff would have been familiar to most ecclesiastics of the eighth and ninth centuries. None the less, it is unquestionably a word of Celtic derivation, and would have been intelligible to most people of Celtic speech. But the most striking feature in the case is this, that everywhere this word is retained in the description of the writing of the alphabet. Out of some fifteen early manuscripts which contain some rubric similar to that just quoted there is only one which I have met in which any other word has been substituted. This is the more noticeable because the same Pontifical often contains other references to the Bishop's staff, for example, in connection with the ceremony of episcopal consecration. Here we find the word *baculus* ; but at the dedication of a church, in the description of the writing of the

<sup>1</sup> Magistretti, *Monumenta*, vol. i. p. 3.

<sup>2</sup> Migne, *P.L.* vol. lxxviii. p. 414.

<sup>3</sup> See A. Holder, *Alt-celtischer Sprachschatz*, vol. i. p. 717. "*Cambuta*, von *Cambos* Krummstab. Pardessus, *Diplomata*, n. 118, tom. i. p. 83 (A.D. 533).<sup>n</sup> The word *cambuta* occurs also in Jonas's *Vita Columbani*.

alphabet the Bishop's instrument is always *cambutta*. The famous English Pontifical known as the Pontifical of Egbert provides an interesting illustration of this. The Order for the Consecration of a Bishop which is provided in that manuscript includes the bestowal of the crozier among other *insignia*, and here we read :

*Cum datur baculus haec oratio dicitur :*  
Accipe baculum pastoralis officii, etc.

On the other hand, when in the form for the dedication of a church mention is made of the knocking at the church door we read : "*Percutiens ter superliminare de cambutta sua aut baculo*," where either the word *baculus* is offered as an explanation for those to whom *cambutta* might be unintelligible, or else the two staves were regarded as distinct, and the Bishop was left free to use either. But when we come to the writing of the alphabet no explanation or alternative is suggested.

Deinde incipit Pontifex de sinistro ab oriente scribens per pavementum cum *cambutta* sua, etc.<sup>1</sup>

Not less striking is the wording of the English Pontifical of Archbishop Robert. In the section headed *De sacris Ordinibus benedicendis* we have mention of a *baculus* with a special blessing in halting hexameters :

*Benedictio baculi ut alii volunt*  
Tu baculus nostrae et rector per secula vitae,  
Istum sanctifica pietatis jure bacillum  
Quo male sternatur, quo semper recta regantur.

*Hic detur baculus, sequatur oratio.*  
Accipe baculum pastoralis officii, etc.

*Item alia.*  
Accipe baculum sacri regiminis signum, etc.<sup>2</sup>

But in the Order for the Consecration of a Church the Bishop is enjoined to knock at the door *cum virga sua*<sup>3</sup> and strange to say when we come to the writing there is no further mention of a *virga*, but *scribens per pavementum cum cambutta sua abcdarium usque in dextrum angulum*. Neither is this difference in any way characteristic of Pontificals of English origin. Martene prints an order from a Rheims Pontifical of the tenth

<sup>1</sup> *Egbert's Pontifical* (Surtees Society) p. 33.

<sup>2</sup> *Benedictional of Archbishop Robert* (Bradshaw Soc.) p. 128.

<sup>3</sup> *Ibid.* p. 75. "*Percutiensque in primis ter cum virga sua ipsum hostium.*"

century, and here again, though the Bishop is directed to knock *cum baculo suo*, he is bidden to write the alphabet *cum cambutta sua*.<sup>1</sup> Supposing that this feature of the service had been of Roman origin, it seems impossible, when other synonyms were available, to explain so persistent an adherence to a word which was distinctively Celtic. Let me only remark further that probably the earliest known reference to a crozier is to be found in the prophecy supposed to be already current among the Druids in Ireland at the time of St. Patrick's arrival in the country. Whatever we may think of the idea that these rude verses were of earlier date than his preaching, both Professor Bury and Dr. Whitley Stokes believe them to have been actually formulated by his contemporaries in the middle of the fifth century.

Adzehead will come over a furious sea  
His mantle head-holed, his staff crook-headed,  
His dish (or altar) in the east of his house,  
All his household shall answer Amen, Amen.

One other consideration must also not be lost sight of, and it is, that in one or two of the forms of the consecration of a church, it is directed that the alphabet should be inscribed by the Bishop upon the walls of the building outside as well as upon the pavement within.<sup>2</sup> Clearly there is nothing in the practice of the Roman *agrimensores* which could have suggested this, and we are left to infer that the writing of the alphabet must have been prompted by something regarded as sacred and venerable in its own character. What this may have been is not absolutely certain, but there is every probability that the suggestion made by De Rossi and others that the alphabet is to be regarded as symbolic of Christ because it is the expansion of the *A* and *Ω* of the Apocalypse is substantially correct.

And here it is certainly worth noticing that in apparently almost all Western languages the alphabet was closely associated with the cross and shared in the sacred character attributed to the latter. As many extant inscriptions show, dating as early as the sixth century, the alphabet when inscribed was constantly preceded or followed by a cross.<sup>3</sup> This fact seems to have left

<sup>1</sup> Martene, *De Antiquis Ecclesia Ritibus*, vol. ii. p. 259.

<sup>2</sup> This is the case with the Ambrosian Ordo edited by Mercati and also with the Narbonne Ordo printed by Martene.

<sup>3</sup> De Rossi's *Bullettino*, 1881, p. 138. Dieterich, in *Rheinisches Museum*, 1901, pp. 77—105.

permanent traces in the principal European languages. In England the alphabet was commonly known as "Christe's Crosse" or "Cris-cross-row" and its recitation seems in mediæval times to have been always preceded by some act of reverence, a practice which lasted on into Elizabeth's days as the following musical catch will show. Children were bidden to begin to say the alphabet thus :

Christes crosse be my speede, in all vertue to proceede, A. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. and t. double w. v. x. with y. ezod. and per se, con per se, title title, est Amen. When you have done begin againe.<sup>1</sup>

That this really represents a much earlier phrase of a popular character appears from the fact that Lydgate in the early part of the fifteenth century asks :

How long ago learned ye "Christ Cross me speed" ?

In French the alphabet was popularly known as *croix de par Dieu*, *croix de par Jésus*, and Littré, in explaining these locutions, mentions that the alphabet always began with a cross, "a cross made in the name of God," and he quotes Molière, "*C'est un homme qui sait la médecine à fond, comme je sais ma croix de par Dieu.*" In Italy, again, the alphabet is still popularly called *santa croce* or *croce santa*.<sup>2</sup> The same designation holds even in such an out-of-the-way language as Basque, as the following extract will show :

In Basque the word *kruasa* is used in the sense of alphabet. I learned that it must be a transcription of Castilian *cruz* or French *croix*, plus the Basque definite and postpositive article *a*, and that it must refer to the custom formerly existing in Basque schools of beginning the alphabet lesson with the sign of the Christian faith, which was also printed at the beginning of the alphabet in the books. Canon Inchauspe, a learned Basque, kindly sent me the following note: "Dans mon enfance ou apprenait l'alphabet sur un feuillet qui avait une croix, en commençant, avant l'A et on disait *croix à la croix*, puis *a, b, &c.*"<sup>3</sup>

<sup>1</sup> T. Morley, *A Plaine and Easie Introduction to practicall Musicke*, London, 1597, pp. 36, seq.

<sup>2</sup> "Il linguaggio tradizionale delle plebi cristiane in Italia anche oggi appella per antonomasia *Santa croce*, *croce santa*, la tabella abecedaria." De Rossi, in *Bullettino*, 1881, p. 135.

<sup>3</sup> *Notes and Queries*, Eighth Series, vol. iii. p. 429.



A custom so wide-spread as the association of the Cross and the alphabet<sup>1</sup> must, we are safe in inferring, go back to a very remote age, and it seems to me that we need hardly any other consideration than this to explain adequately the writing of the alphabet upon the floor of the church, more particularly when we remember how common it was from the earliest period of Christian liberty to inscribe the *A* and *Ω* on either side of a plain cross or of the symbol *X*, which was both the recognized initial used in writing the name of Christ in Greek and Latin, and which also formed part of the monogram of Constantine.

HERBERT THURSTON.

<sup>1</sup> So far as I have been able to investigate the matter, the early printed alphabets of all countries invariably prefix a cross to the row of letters. In England, as many extant specimens of "horn books" prove, the custom continued down to the end of the eighteenth century. See Tuer, *History of Horn Books*, who gives numerous facsimiles.

### *An Uninteresting Parish.*

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STRANGERS unhesitatingly declare that the townlands of Aghadara and Cloonadara together form an uninteresting parish. As it consists merely in two long narrow strips of land, lying on each side of the river, with nothing to show where it begins or ends, this is scarcely to be wondered at, and a further peculiarity gives even greater reason for this unflattering declaration. There is no village in the parish, nothing that can even be called a hamlet, only a solitary shop buttressed, winter and summer, by a pile of iron pails, and in the latter season by a further rampart of wooden rakes for haymaking and straw skeps for housing bees. A large glazed frame in the window fails to preserve from flies and dust the tempting announcement that potstill whiskey is to be obtained within. Groceries and ready-made clothing are presumably to be found by those who penetrate the dingy recesses of this emporium, for the bread-carts belonging to its owner, which travel the roads untiringly, produce at need all the ordinary wants of a household, and these are paid for either with eggs that are stowed away at the back of the cart in a wooden crate stamped "Manchester—Central Market," or with chickens that squawk uneasily as they are thrust into the oblong coop that hangs lengthways between the wheels.

Opposite the shop is the chapel, whitewashed within and without. They stand at a point midway from either end of the long straight road, which traverses the whole of Aghadara. It is an uninteresting road, shut in with high hedges, that only here and there disclose the neighbourhood of the river, or the existence of the homesteads that are scattered at uneven intervals through the fields.

The inhabitants of the upland farms are seldom visible. Occasionally a man and cart pass along the road, but the womenkind appear only on Sundays, when, arrayed for the most part in black mantles and flower-trimmed bonnets, they

drive to Mass either on old black side-cars drawn by rawboned brood-mares, or latterly, since the ubiquitous Iceland pony has made its appearance even beyond the Shannon, in little yellow "insides" drawn by these useful but ungainly foreigners.

Opinions differ as to the meaning of the names of the parish, Aghadara being translated as occasion serves, "The field of the two raths," or simply "The high oaks." The termination of Cloonadara may also be rendered in either of these ways, but in this case the prefix is incontestable, self-evident, a green spot surrounded by bog and water. Maybe there were oak forests here centuries ago, but if so they shared the fate of most of Ireland's forests, and were cut down and destroyed after the rebellion of 1641, during which they had served as hiding-places for the royalists.

The few trees that survive, and they are mostly ash or oaks of modern growth, are to be found in the hedgerows on the northern side of the river. There is a plantation of fir trees bordering the little lake that forms one boundary of Cloonadara, but otherwise "the green spot" is bare of forestry.

To my mind the two rath theory has seemed more probable, particularly as it does not take much effort of imagination to transform the mounds that range along the riverside from natural hillocks to artificial tumuli. Besides, local tradition upholds this theory.

Years ago a little house was to be seen wedged into the side of one of these mounds. The front wall was built of sods round a tottering door-frame, and the roof was made of loosely thatched-on rushes.

One old man alone remained of the family that had formerly inhabited this cabin.

"He was always misfortunate," so said Peter Duffy, as he punted us across the river, one day, in his flat-bottomed turf boat. "He was misfortunate ever and always since the night"—he lowered his voice and glanced over to the raths—"when he slep' out."

In these days of open-air treatment it seemed incomprehensible why so meritorious an act should have deserved and received such punishment, particularly in view of the house which would have been Paddy's alternative place of rest. Peter, however, with the aid of a delightfully apt bull, soon made everything clear.

"If he had slep' itself, the night he slep' out," he explained,

"it might ha' been all well an' good, an' no harm done, but he didn't sleep an'—well some folk might be tellin' you foolishness, but whether he saw what no man's the better for seein' or no, I couldn't rightly say, only from that time there was no holdin' him, but what did he do, but go dig the rath——"

To realize the full iniquity of such a deed one must understand the superstitions that still cling round the ancient raths and mounds in the West at least. Whether antiquarians have proved them to be the remains of forts or castles, or burial places of the ancient Irish, the idea is deep rooted that the "little folk," the fairies whose doings no man is the better for seeing, live under their vivid green, and keep their golden treasures there, and such beliefs die hard.

Any man who dares to disturb a rath or fairy ring goes knowingly into disaster. Beasts may graze upon them. Meadows grow rampant on their uneven surfaces, and they may be cut with impunity, but woe betide the man who dares with spade or plough to turn the sod. As to him who digs with intent to find and steal the fairy gold, by his own act he places himself beyond the reach of good fortune.

And this Paddy "the miner" had done. Had his search been successful no doubt his family would have forgiven him, but as he broke the unwritten law unavailingly, and then looked to them to support him, when the farmers in Aghadara showed themselves unwilling to employ him, he was advised, nay, forcibly coerced into leaving the parish and seeking a fortune beyond the reach of fairy spite. The latter part of this programme he failed in carrying out, but the first he was obliged to do. For many years the neighbours heard nothing of him, only at long distant intervals a child passing by would report that he had seen Biddy "the miner" talking to a tinker-man under the thorn bushes at the head of Glenahatin, and gossip whispered that this man was Paddy. Biddy was the eldest of the family, yet in time she came to be the last remaining representative of the once numerous tribe. Like her vagrant brother she was an oddity, though in her case no reason was given for her peculiarities. Unfortunately for herself, one of her odd fancies was that the devil occupied her place in the chapel, and that in consequence she could never go to Mass. As a proof of this, she once showed me a small piece of mortar, evidently fallen from the roof of the chapel, which she had found in the place where she had always knelt, and no power on earth could have persuaded her that this was not a sign of diabolic possession.

Hers was an uncanny, and I should think, an unhappy existence, and her end was ghastly. One day, whilst apparently in her usual health, she had gone to Conor Brady's in Aghadara, and had ordered a coffin to be made to her own measurement. At first Conor thought this was some joke or delusion, but when he saw the money laid upon his planing-bench and the order was peremptorily repeated, he carried it out and the coffin was duly delivered. The cabin is so small that there was no room for the new purchase except upon the kitchen table, and there, by Biddy's directions, Conor Brady left it.

He was the last person to see her alive. A fortnight later the bread-cart boy, having missed Biddy's call when twice consecutively he had passed Glenahatin, went up to the cabin, and, finding the door fastened from within, pushed it open with his shoulder.

At the first glance Biddy was invisible. The hearth was bare; the bed was empty: the coffin stood where Conor Brady had left it on the kitchen table, only its lid had been removed, and as he noted this the boy started back with a quick revulsion of feeling. Clad in the brown habit of Mount Carmel, with head bound in a snowy kerchief, with hands joined over an old blackened crucifix, with rosary beads spread round her still and peaceful features, Biddy "the miner" lay in her last resting-place, quite dead. What instinct had warned her of the approach of death, God only knows. With what feelings she had herself donned the habit that it is usually the task of those who are left to put on, how—oh, ghastly thought—she had lain herself down in her own coffin to die, none can ever tell. Only, the end was peace.

Mysterious, too, was the reappearance of Paddy the Miner in Aghadara. Before his sister was laid in her grave he had come back, and this time to stay. The neighbours were good to him, and he managed to exist on what he got for God's sake, added to the milk from Biddy's ancient goat. For some years he raised "a lock o' praties" in the furrow between the raths—age had taught him discretion, and he did not interfere again with forbidden ground—but towards the end of his life he was too feeble to dig his little strip, or even to mend the rents the wind and weather tore asunder in his roof. We saw him only once in his own house, lying on a heap of rags with a cracked cup and half a china plate on the floor beside him, and his rosary hanging to a nail near by. A brown teapot stood in the

embers, and above the so-called bed, where the sky showed through the thatch, an old bucket was hanging to keep the rain from falling on the sleeper's face. It had been a wet night, and the vessel was nearly full. We looked into it, and floating on the water was the bedraggled body of a drowned rat.

"It's himself anyways," was Paddy's only comment on this discovery. "He'd had me tormented this while back with his gallivantin'. Isn't it well for me to have th' old caneen up there, or I'd have got that one full in the face."

It was after Paddy's time that the children, coming over in the boat from Cloonadara, made a short cut to school by passing through the glen. Two thorn trees grow at the head of it, twining together over the stone-faced back that is known as Clancy's mearin. For years and years the place had been undisturbed, and it was only when the feet of passers-by dislodged the earth and smaller stones that an old grey slab was discovered. It lay flat in the bank, and made an easy step whereby to cross to the fields beyond, until one child, more observant than the rest, caught sight of letters cut into its surface, and scraping away the moss and soil an old inscription came in view :

ME FIERI FECIT JOANN  
ES D—— SACERDOS  
ANNO DOMINI 1689.

So it ran, and then we all knew that the tradition which called Glenahatin the old Mass place had its origin in fact. It was only fitting that some celebration should mark the finding of this old, old altar-stone, on which Mass had been said in the penal times, when the laws forbade the shelter of a roof to priest or congregation.

They chose a Sunday in June to have Mass celebrated once again in the glen. Seven hundred people, the entire population of the parish, were present, kneeling in the very places where their fathers had knelt; but we in comfort and assurance, they, secretly, at the peril of their very lives. It was a simple ceremony, just a Low Mass, said with the grey slab as an altar, and the intertwined branches of the hawthorns forming a canopy over the head of the priest. It was devotional and touching, and when thinking of the past very impressive.

A note had called us to Cloonadara on the day that Peter Duffy gave us his reminiscences of the "Miner" family. "May it

please your honour," so it ran, "Mrs. Devanny has the twinnies." [It did not please us at all as a matter of fact, for with two babies to feed and clothe we foresaw many further appeals.] "Send some cloths for love of God. The [They] is naked.

"Yours truly, STEPHEN DEVANNY."

The Devanny's were squatters in Cloonadara, having wandered into the place, and stayed on as lodgers in the sod-hut of the Logan family. The Logan's in their time had squatted also, but this had happened so long ago that even the law would have found it hard to disprove their right to the bit of bog they called their own.

Stephen Devanny was hired intermittently over the river, which he crossed morning and night to get to whichever upland farm he happened to be engaged at. He was by no means constant at his employment, preferring to rest in the daytime after the fatigue and excitement of a night's poaching. "The least thing gets his mind riz," his wife explained to us. "He quit workin' for John Clancy—an' a bad day that was for me—when Michael O'Neill made mention of a pair o' boots, and now he's in O'Neill's the feedin' wouldn't sarve a wran, let alone a chap like Stephen." This meant that Mrs. Devanny had to supplement her husband's rations, and as he often gave her less than a shilling out of his week's wages—the public-house lay directly between O'Neill's farm and Cloonadara—how she managed even to support herself was a problem that would puzzle many a domestic economist. And now there were the twinnies to provide for. Stephen Devanny had by this time built himself a hut not far from the Logan's, and had made use of a style of architecture similar to their own. After clearing away the heather, he had dug a couple of feet into the turf, throwing up the sods carefully, for they were destined to form the higher parts of the walls. "A few timber," begged—or not, from the saw-mill over beyond Aghadara, formed door-frame and rafters, whilst the roof was laid with mingled sods and rushes. At the time of the "twinnies'" birth there was no door; an old sack kept out some of the wind and rain, neither was there any furniture to speak of.

Mrs. Devanny was seated on an overturned box beside the planks, covered with rags and straw, that was called a bed. The smoke rolled through the bare cabin before escaping, preferably through the doorway, otherwise by the hole, left for the purpose in the roof.



Beside the hearth was a second box, wherein the three-days-old babies slept. In the darkened, smoky room we could only discern two tiny heads resting on a bundle of rags, so the father insisted on holding first one and then the other in the light of the door for our inspection.

It was almost literally true that they were "nakked." One wore a skimpy wrapper of faded flannelette, and she was exhibited the first. To the other's share a diminutive shirt had fallen. The mother had an old shawl round her shoulders, which was evidently the only movable covering in the house, for the rags if touched would certainly have fallen to dust. Looking round him Stephen could see nothing to serve his purpose except a piece of paper, the coloured cartoon from an ancient number of the *Weekly Freeman's Journal*. It had been used to wrap a parcel in; now most dexterously he twisted its crumpled folds around the baby limbs.

I hardly know whether it was more pathetic or ridiculous to see the tiny body, wearing for all garment, for frock and cloak combined, the gaudy daub of paper, whereon Mr. John Redmond's features showed out unmistakably.

"This is the Mary one, y'r honour," explained Stephen proudly, "an' she's doin' nicely, praises be, but the Biddy one," with a look towards the cradle and a half sigh, "we're thinkin' she's only waitin' on the will o' God, the creature."

Outwardly our homes may be uninteresting, inwardly they may be sordid rather than attractive, but no one can deny the natural beauty of our parish, on a summer's evening at least. We had left the Devanny twins clothed in something more comfortable and less flimsy than Mr. Redmond's portrait, and before seeking the particular clump of rushes that served as anchorage for Peter Duffy's boat, we skirted the river and made our way to a heather-clad mound, standing somewhat higher than the surrounding bog. Close around us all was faintly purple, heather struggling into bloom, with clumps of asphodel dead, but still yellow wherever there was an open space of dusky-coloured turf. The course of the river was merely indicated like a shining ribbon of green, for the sedges, flaggers, and bulrushes hid away the water. Only in one place was this visible, brilliantly, startlingly blue, a real ultramarine, with flashes of silver where it ran thinly over stones. Soon, too, even its course was hidden from us by the dark green of the fir-trees which edge Loughie Bawn. It is indeed a white lake,

when the sun is on it—rippling white waters and bleached white sands.

They are treacherous, these smooth-looking stretches which surround it, and the wild birds know they are in safety when they congregate upon its bosom. They shriek and play and fight, splashing and plunging in the wavelets, joyously noisy in the silence, which otherwise is only broken by the mournful call of the curlew, except when now and again the notes of a lark singing far up in the skies come faintly to us from over in Aghadara. The sunshine was white upon the loughie, blue upon the river; deeply green against the firs, brown and purple over the bogland, and blue again, but of other shades, away on the far-off hills.

Then, as it sank to westward, a glow of pink rested, first here and there, later over everything. Gradually this deepened into crimson, and long rays of gold appeared.

We did not wait for further developments. We had seen the best, and turning to our patient boatman, we punted off from Cloonadara, leaving it still bathed in sunshine, swallowed up ourselves in the glory of a summer's early night.

ALICE DEASE.

## *Flotsam and Jetsam.*

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### **"Snowball Prayers."**

ATTENTION has lately been called to a very old superstition, which in spite of its obvious absurdity is known to be over two centuries old, and appears to be still flourishing. This is what is known as the "endless chain," or "snowball" prayer, its form of words being sent to someone who is bidden to copy it out nine times over, and to send a copy to each of nine persons, requesting them to do likewise. Whoever fails to do so, it is declared, will meet with "a great misfortune," and whoever does as instructed, with a blessing. The prescribed form varies considerably in different cases, which all agree in being vapid and inane, sometimes scarcely intelligible; so that the potency claimed for use, is obviously purely superstitious. In addition, this particular extravagance was included in a list of Apocryphal Indulgences condemned at Rome as long ago as the year 1678.

If anything more were required to exhibit the ridiculous character of the machinery devised for its circulation, it would be found in a simple arithmetical calculation. As is shown elsewhere in our present number, a series of geometrical progressions in which each term is but the double of that preceding it, must in no long time swell beyond all possible bounds. What then of a case in which the ratio of increase is *nine*? That excellent journal, the *Bombay Examiner*, treating of this same matter three years ago showed that, were the instructions carried out, in nine days there would have to be despatched over 400,000,000 copies of the prayer, the postage of which would represent a sum sufficient to build and equip at least thirteen first-class hospitals, and the weight of paper required would amount to some 1,500 tons. It is obvious that, such being the case, the scheme must always break down under its own weight, but it is melancholy to think of the number of simple souls who have been induced by groundless terror of unknown evils to waste their time and energy in lending their co-operation to so preposterous a deceit.

J. G.

**Titus Oates's Declaration.**

With the accession of a new Sovereign the question of the Royal Declaration becomes again urgent. We may take for granted that King George, like his father, detests the oath, and loathes the thought of having to take it. He may not believe in Transubstantiation, or the Invocation of Saints, or the Sacrifice of the Mass; and he may believe, as firmly as every Catholic does, that neither the Pope nor any one else can authorize a man to commit perjury by swearing that he means one thing when interiorly he means another. And yet he may revolt against a custom which requires him, on an occasion when he particularly desires to show kindness and courtesy to all his subjects, to brand one section of them with a quite gratuitous charge of idolatry and systematized hypocrisy. We have neither the right nor the wish to bring the King's opinions into the controversy, but we are still justified in contending that for his sake if not ours, he ought not to be compelled by law or custom to take an oath which so many leading men of character at home and in the colonies declare to be detestable. The late Lord Kimberley, for instance, in 1866 referred in the House of Lords to the occasion when he had to take this same Declaration before the Privy Council of Ireland, and said: "Never in my life have I made a declaration with more pain than when I was required before men holding high office, and for whom I had the highest respect, to declare the tenets of their religion to be superstitious and abominable." Can it be right to force upon a newly-proclaimed English Sovereign an act of which a man like Lord Kimberley could speak in such terms? We would even put it more strongly still. The origin of the most objectionable clauses in the Oath has been traced back to the Titus Oates' scare.<sup>1</sup> In 1673, the Test Act, by imposing an oath disavowing Transubstantiation, prevented a Catholic from holding any "office of trust or profit" until 1829, when the Emancipation Act repealed it. In 1678, the Popish Plot was invented by Titus Oates, and it was then that the new clauses about idolatry and the dispensing power were added to the Test Oath. At the time there was no provision that the

<sup>1</sup> See on this point Father Thurston's *Titus Oates's Test, being an attempt to trace the history of the King's Protestant Declaration*, a tract published by the Catholic Truth Society. This tract should certainly be read at the present time by all who may have a voice in deciding if the Declaration is still to be exacted from our Kings. We suggest to our readers that they should procure it and spread it widely among their friends.

oath should be taken by the Sovereign ; it was first imposed on him by the Bill of Rights in 1689. But as these additions to the oath originated in the Oates' scare, the question arises whose hand composed that part of the text. There is, perhaps, not evidence that Titus Oates himself composed it. Still, inasmuch as it was the perjuries he committed in the witness-box that led to its being framed in these terms, we are justified in giving him the credit of it, and, so it has been well suggested, that it ought to be called Titus Oates's Declaration. It comes, then, to this, that our Kings, when they first meet their Parliaments or present themselves for coronation, are told (1) that they must declare themselves to be Protestants, (2) that their sincerity in declaring themselves to be such is considered by their loving subjects to be highly suspect, and they must therefore give guarantees of their sincerity by making a declaration drawn up for them by that model of sincerity, the convicted perjurer Titus Oates. Is not the time come when we should relieve our Sovereigns of this humiliating requirement ?

When King Edward made the Declaration, it was generally understood that he made it with the greatest reluctance, and only because he was assured that unless he took it the whole legislative machinery must come to a stop—since it was a statutory Declaration and so could only be repealed by another statute, whereas no new statute could be enacted till as a Bill it had passed through Parliament and received the royal assent of a King who had first made the Declaration. If this opinion was held, and perhaps the law-officers will decide that it must be held, it was surely reprehensible in the statesmen who governed under Edward VII. that they should have played with the question when it came before them in Parliament, instead of making provision that the same deadlock on a demise of the Crown should never occur again.

That, however, is past praying for now, and all we can do is to consider if by any chance there is a loop-hole through which King George can escape from the unpleasant necessity of making this odious Declaration. One suggestion that has been made is that, whereas the Declaration has to be made when the King meets his "first Parliament," the Parliament now sitting is not *his* Parliament but his father's, so that the Declaration will not need to be taken till after the next General Election. If this view could be sustained it would be convenient, as then the King, with the aid of the present Parliament, could enact the

needed changes before the next Parliament met. These are matters for the law advisers of the Crown to settle, but it does not seem likely that they will endorse this opinion—the ground for which did not arise till the law was passed which made the dissolution of Parliament six months after a demise of the Crown no longer necessary. The Parliament now sitting has sworn allegiance to the present King, and does not that make it his Parliament?

A better suggestion is that which Lord Braye, we believe, was the first to make. On turning to the Bill of Rights we discover that it contains two provisions bearing on this question. The first is a clause which provides that if the Sovereign is reconciled to the Holy See, or marries a Papist, he shall be incapable of holding the Crown, which then passes on to the next Protestant heir. The second prescribes that the King on his accession shall make the Declaration we are considering. The first of these provisions enacts a penalty, viz., deposition, for those who do one or other of the two things mentioned. It is therefore effective, and is of itself amply sufficient to exclude a Catholic Sovereign. But the second enacts no penalty whatever for the case of a King who declines to make the Declaration. It would seem, therefore, that a King who thus declined would remain just as fully possessed of the royal power as one who made the Declaration. Still, as has been said of the previous suggestion, it must rest with the law-officers of the Crown to decide if this method can be safely followed.

But whatever happens now, it is clear that the Declaration has received its death-blow, and cannot survive much longer. The simple fact that the only class which insists on its retention consists of persons like Messrs. Walter Walsh, Kensit, Limbrick, and such like, is enough of itself to bring it more and more into disrepute with sensible and right-minded people.

S. F. S.

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#### **False Parallels.**

It would seem that nothing more, in fact, is needed to secure the abolition or expurgation of the Declaration than that men of the mental and moral calibre of the bigots just mentioned should continue to support it. Whatever else they succeed in doing thereby, they certainly demonstrate their own utter lack of fundamental Christianity and elementary logic. Protestant

writers, like the Bishop of Carlisle in *The Times* of May 25th, have pointed out with admirable force how grossly inconsistent it is in those who profess a purer Christianity than the mere Papist to answer reviling with reviling, and to curse Catholicism because Catholicism does, or would in similar circumstances, curse them.<sup>1</sup> On premisses that these gentlemen take as axiomatic, his Lordship has constructed an argument which, if the editors were at all open to reason or susceptible of shame, would stop the issue, for mere lack of matter, of all the ultra-Protestant magazines. But bigotry is the antithesis of reason, and this is nowhere more clearly shown than in the parallel, constantly advanced, between the insulting language of the Declaration and the so-called "curses" of the Council of Trent and the various Bulls, *In Coena Domini*, containing a list of censures reserved to the Pope which used to be issued annually each Maundy Thursday till 1770. The whole question, of course, is begged by the ignorant (or malicious) translation of the words *anathema* and *anathematizare*, as *curse*, whereas in the context they simply imply *excommunication*. A divinely-commissioned infallible Church has surely a right to define the terms on which people shall be admitted to her sacraments, and to tell her children for what crimes, whether of misbelief or misconduct, they shall be excluded therefrom. And that is all the Church does in the anathemas of Trent and of the *Bulla Coenae*. Again, by constantly suggesting that the Church includes under the word heretics all non-Catholics whether in good faith or not, these writers are ever attempting to confuse the issues. A heretic, in canonical language, is a rebel against what he really knows to be the lawful authority of the Church, prescribing some essential point of faith or conduct. One has only, therefore, to reject *in good faith* the claims of the Church to be quite untouched by any of the spiritual penalties which she pronounces against her undutiful children. If in bad faith, his own conscience is the first to condemn him. Once more, the repudiation of false doctrine made at the reception of converts to Catholicism, is simply the negative aspect of their act of faith. Catholics, at any rate, are not asked to hold that two contradictories may both, in the same sense, be true. If a politician quits the Liberal party and puts up for the Carlton, his admission will

<sup>1</sup> THE MONTH at the beginning of last year had the honour of anticipating this argument of the Bishop's: see "Bad Example for Catholics," January, 1909.



depend on a more or less explicit recantation of his previous political opinions. Shall the Church be less careful than a club to secure the orthodoxy of her members? And, in any case, the recantation which converts make is a private matter, not in the nature of a proclamation *urbi et orbi* like the "Titus Oates's" Test. However these points have been sufficiently dwelt on and exposed in letters to the Press, many, we are glad to say, from the Protestant side. If they are too subtle to be grasped by the intellects of Messrs. W. Walsh and Co., may we at any rate hope that they will try to understand this one argument? Should the King be an honest man, the obnoxious Declaration clauses are both unnecessary and insulting; if he is, as these loyal subjects do not scruple to suspect, a knave and a possible perjurer, the Declaration, were it a thousand times more blasphemous, would be powerless to restrain him.

J. K.

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#### International Languages.

Our remarks last month on the subject of "Ido," one of the latest of International Languages, have occasioned some correspondence with experts in other systems, each naturally anxious for the prevalence of his own. It would seem that the indefinite perfectibility of a language intended to be universal, combined with the necessarily different points of view due to the nationality of the inventors, will always operate to prevent any one system being adopted by the world, unless, perhaps, all the rivals consent to refer their differences to the Hague Tribunal; although even so they could not bind posterity. But at any rate, has not the time come for a new conference of linguists and representatives of the different schools with the object of deciding upon a compromise? Everything that promotes a better understanding between nations helps the cause of peace, and a better understanding is the first and main effect of a universal language. Yet this ideal seems to be receding, for, after, or at least along with, "Ido" comes "Dilpok," the invention of M. l'Abbé Marchand, which claims to be *sans contredit, la plus complète et la plus riche des langues internationales*. It claims, also, to be the most easily learned, the most simple, the most adaptable to commercial exigencies, and the only one which is

in accordance with *les procédés classiques*. The author has kindly sent us a French passage translated into "Dilpok," "Esperanto," and "Ido" respectively with the view of proving the superiority of the first-named. We can find space only for the first sentence, which shows that "Dilpok" at any rate takes up the least space.

| FRENCH                                                                                                                                        | "DILPOK"                                                                                                     | "ESPERANTO"                                                                                                                                                          | "IDO"                                                                                                                         |
|-----------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| Mes pères, aussi loin que nous pouvons remonter, étaient voués aux navigations lointaines, dans des mers que tes Argonautes ne connurent pas. | Min pazers, so ferné nis kone remonti, esa voved al fernid navigacions, on mares nia kened bi ten Argonauts. | Miaj prapatroj, tiom malproksime kiom ni povas en estinteco malantaŭeniri, estis sin dedichintaj je la foraj marveturadoj sur maroj neniam konitaj de la Argonautoj. | Mea preavi, tam antike kam ni povas konocar, esis konsakrita a la fora navigi, sur mari, quin tua Argonauti nultempe konocis. |

The Abbé Marchand has published a grammar of his language (which may be learnt in six lessons), a conversation-manual, containing the roots of 25,000 words, and of course a dictionary. He has, moreover, translated *Paul and Virginia* into "Dilpok," as an easy way of acquiring the language.

"Esperanto," handicapped by its "j's" and its Slav origin, is yet the first in possession and by far the most widely spread of these three languages. Its priority and its vested interests will probably maintain its prevalence for some time to come. We are indebted to Dr. J. C. O'Connor, of London, who has been called "the Father, Founder and Pioneer of Esperanto throughout the English-speaking world" for the information that there is in existence a "Catholic Esperanto League" with a monthly organ *La Espero Katolika*, blessed by Pope Pius in 1906. He also sends a copy of a letter received from a Redemptorist in Canada, which shows the very practical service which "Esperanto" brings to the cause of Catholicity. We permit ourselves a few extracts—

. . . Esperanto is making phenomenal progress here. In this city [Brandon, Manitoba]—where at least thirty-two different languages are spoken—we fully realize the pressing, the absolute, necessity of an International language as a vehicle of communication. . . . From the religious point of view, for the spiritual needs of thousands of our people who come to us for advice and counsel, Esperanto has proved a boon beyond measure. . . . I now hear Confessions in Esperanto,

and I explain the Catechism in that language. The children of the various nationalities learn their prayers in the same simple, beautiful tongue. . . .

It is clear that the Universal Church would benefit greatly by a universal language. In united Christendom, Latin supplied that want to a large extent, and it still forms a useful medium of communication for her clergy. But Latin is no longer the common tongue of Europe, and its place can be taken only by some one of the new-comers. We trust that in the interests of peace and religion, these latter may be able to agree some day on a compromise, and combine their various excellences.<sup>1</sup>

J. K.

#### **The True Notion of Total Abstinence.**

There is no human cause which is not exposed to injury through being wrongly advocated, whether the wrong consists in advancing false grounds or pushing principles too far or neglecting considerations which modify their application or, generally speaking, not giving their due weight to time and place and circumstance. We see instances of this on every side. Sympathy with the down-trodden and destitute leads some people to embrace Socialism, indignation at cruelty to animals makes others rush to the opposite extreme and treat pets as beings supra-human, there are few good movements which have not their fringe of fanatics, misrepresenting aims and distorting methods or otherwise discrediting their cause. And this is true even of religion, the best of good movements, the movement of the soul towards God: men may seek, as history shows, to advance religion by unrighteous means and from mistaken motives, and the higher the cause the more injury does fanaticism do. This being so, it is not surprising to find fanatics prominent in what is known as the Temperance Movement,<sup>2</sup> which has for first aim the promotion of one of the cardinal virtues, especially in

<sup>1</sup> For the benefit of readers who wish to inquire further into these rival claims, Dr. J. C. O'Connor, Esperanto House, 17, St. Stephen's Square, Baywater, London, W., has expressed himself willing to give information about the Catholic Esperanto League, and the publications of the Abbé Marchand may be obtained for a few francs from himself, at Betoncourt-les-Ménétriers, Haute-Saône, France.

<sup>2</sup> As we write we hear of a gentleman who expresses in a northern paper the hope that his present Majesty will set his face against horse-racing, and drinking *even* in moderation!

reference to strong drink. There is the fanatic who contends that alcohol is essentially an evil thing, as if its evil did not lie wholly in its abuse. Others again, under a similar impression, make teetotalism an indispensable aid to holy living, as though all drinkers had their feet on the primrose path. The sight of the terrible effects of drink taken to excess, and of the prevalence of the practice, makes others total prohibitionists as well as total abstainers, and causes them to regard the publican as a sort of outlaw. All this intemperance in temperance propaganda has of course the tendency to drive opponents to the opposite extreme, and so we have associations formed to promote good living, which regard even Christian asceticism as irrational and wrong. "No sects, no parties," is the motto of one such, as who should say—"religion and politics being excluded, let us unite on the broad basis of our common animality." We do not know how far this reaction has affected Catholics as a body. One at least, who expresses his views in *The Tablet* for April 30th, seems somewhat tinged with the sentiments of "John Bull," for he writes—

The propaganda of the "League of the Cross" is founded on total abstinence, and therefore its methods do not commend themselves to the vast majority of Catholics, who know how to use God's gifts without abusing them.

Now, all Catholics, we hope, do know that alcohol is a gift of God, but we should hesitate to subscribe to the writer's further facile generalization that the vast majority of them never abuse it. However that may be, his insinuation that total abstinence is something wrong or foolish, or at any rate unnecessary, betokens a certain ignorance of principle as well as ignorance of fact. Obviously, a man may practise total abstinence from very various motives. He may do so to save his pocket, or because he thinks the use of alcohol morally wrong, or physically unhealthy, or because he cannot take it without being strongly tempted to excess,<sup>1</sup> or because he wishes to atone for past excess, or because he hopes to encourage those who are in the grip of a bad habit, or even because he wants to make some sacrifice to prove his love for God. Whether

<sup>1</sup> Excess or abuse of strong drink is not confined to actual drunkards. A man may drink more than is good for him, or may spend more than his means allow, or be led by drink to frequent bad company, without ever getting even slightly drunk.

unhealthy or not—a point which the medical profession seems unable to determine—alcohol ranks as one of the pleasures of life, and it is a strange doctrine to be told by a Catholic that voluntary abstinence from that particular pleasure is in some sort a culpable refusal to use one of God's gifts. Matrimony is also a gift of God, so is the ownership of external goods and the power of free disposal of oneself—are all those, then, who voluntarily abandon these gifts by the vows of religion to be sneered at as incapable of using them aright? The writer in *The Tablet* evidently had teetotal fanatics in mind, or perhaps had met some total abstainer who thanked God that he was not as other men. But he should have known that total abstinence, in itself a thing indifferent, is not recommended to our Catholic people or generally practised by them, except on motives which make it an act of virtue, in some cases amounting to heroism.

J. K.

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*Reviews.*

I.—THE DOGMA OF THE TRINITY.<sup>1</sup>

THE Abbé Lebreton, who is Professor of Christian Origins at the Catholic Institute of Paris, proposes to bring out a tripartite work of considerable size, on the development of the dogma of the Holy Trinity. He feels that such a treatise is wanted, since, considering the important bearings of the subject on modern controversies concerning Christian dogmas, it is impossible for Catholic scholars to rest content with the few small monographs that have recently appeared, or with the numerous books that have been written from a purely controversial standpoint. Accordingly, he has conceived his plan on an ample scale, the present volume treating only of the "origins" of the dogma, whilst others yet to come are to study its "development" in the hands of the ante-Nicene Fathers, and of the great Fathers of the Fourth Century. As a contributor to the *Bibliothèque de Théologie Historique*, the author adopts

<sup>1</sup> *Bibliothèque de Théologie Historique. Les Origines du Dogme de la Trinité. Par Jules Lebreton. Tom. I. Les Origines. Paris: Beauchesne. Pp. xxvi, 569. Price, 8.00 fr. 1910.*

the historical method, and hence is interested in points which the speculative theologian might pass over, such, namely, as "the differences of aspect, and the individual shades of difference which distinguish the different sacred authors, those of St. Paul, for instance, or of St. John . . . these, in the eyes of the historian, being important because by their diversities they enable us to catch the various echoes which this revelation has awakened in human minds."

We have used the word development, and it is well to remember the sense in which the term is admissible, and is necessary, for a student of Christian dogmas. Catholic dogma originates in revelation, but it does not follow that the revelation is given in its fulness all in a moment, or that when given its full meaning and significance, with all its implications, is at once comprehended by the recipients. Two processes are required, first, the preparation of minds by a gradual disclosure till they are capable of receiving the doctrine as a whole; secondly, the progressive study of its contents in all their relations among themselves and with other truths, till a satisfactory synthesis, so far as that is possible, has been obtained. Thus the task marked out for the writer of a treatise like the present is twofold. First he must investigate the steps by which the doctrine of the Trinity was progressively revealed; secondly, he must investigate the steps by which Christian reflection, under the supervision of Church authority, gradually penetrated into the depths of its meaning.

But besides these another element comes in under the pressure of controversy. Revelation is a supernatural—or, to be precise, a preternatural process—and so is rejected as impossible by the rationalistic theologians, for whom in consequence the problem for investigation takes an essentially different form. From what pre-existing schools of thought, they ask themselves, did the New Testament writers derive a belief so difficult and hopeless as the Trinity? Two such schools at once suggest themselves as having communicated the impulse, Hellenic Philosophy and Rabbinical Theology—two schools, however, which, at least by the time of St. John, had become syncretised in Philonism. Of course it is by no means inconceivable that the first Christian generation, which lived in an atmosphere laden with these ideas, should have been affected by some of them, indeed, it is acknowledged that they were; the only question is in what way and to what extent.

It is a question which, quite independently of controversy, the author of the present volume might have wished to keep in view, but the current controversies, which strike at the roots of the Christian faith, make it imperative that he should incorporate this inquiry into his plan. Thus this volume falls into three parts. In a first part comes an inquiry into the Hellenic *milieu* into which Gentile Christianity was born, and here particular attention is paid to the conceptions of the Logos and of the Spirit, from the time of Heraclitus down to that of Marcus Aurelius.

In a second part entitled the Jewish Preparation, we have an inquiry first into the Old Testament conceptions of God, of the Spirit, of Wisdom, the Word, the Messias; then into the development and alterations of these conceptions in the later Jewish literature, in the Apocalypses, the Targums, the Talmuds, and Midrashes; and lastly into the forms they took under the influence of Philo's endeavour to harmonize them with the analogous conceptions of Hellenic Philosophy. The author makes a point of studying these Hellenic and Jewish doctrines by themselves and connectedly; for he rightly contends that thus only is the danger avoided of identifying Christian conceptions with non-Christian conceptions which when seen in their proper context differ radically. His third part, entitled The Christian Revelation, is naturally much the longest. In this he takes the three conceptions of the Father, the Son, and the Holy Spirit, and examines the modes in which they are presented in the Synoptic Gospels, in the nascent Church (that is, in the Acts and non-Pauline Epistles), in St. Paul, in the Epistle to the Hebrews, in the Apocalypse, and in the Fourth Gospel.

The separate examination of these systems of religion being completed it is possible to compare them properly, and what the comparison brings out is that conceptions, which at first sight seem to be similar, turn out when each is seen in its own context to be fundamentally opposed to one another. Thus, on the one side, we find abstract doctrines based on philosophical speculation, on the other, doctrines intimately connected with an historical person who sets His own personality before His disciples as the object of their faith, requiring of them an absolute assent to His teaching on the ground that He is sent by God, and is the Son of God. Or again, whereas there is a Logos doctrine both in the Alexandrian philosophy and in the Fourth Gospel, in the



former case it is a theory devised to harmonize the two beliefs that matter is essentially evil and yet that God condescends to have dealings with man, in the latter it is a revelation of the distinction of co-equal persons in the Godhead itself, and of the assumption of flesh into the unity of a Divine Person. Also, though the doctrine of the Messiah is taken over by Christianity from Jewish tradition, and though in the Old Testament and also in Hellenic philosophy the conception of a Divine Sonship is applied to men, in both cases the religion of the New Testament in taking up these conceptions transforms and elevates them to the transcendent order. The Old Testament idea of the Messiah had deteriorated in the hands of the Rabbis, now it is purged of the corruptions it had contracted, and elevated into the form in which the Messiah is the God-Man. "Son of God" till the coming of Christ never meant more, or at least was not understood to mean more, than Sonship by adoption. But in the teaching of our Lord and His Apostles, even in this secondary sense it is wonderfully ennobled in the form in which it is applied to the faithful disciple, and a new sense, primary and literal, emerges, in which it is rightly predicated of our Lord Himself, but of Him only.

These few words will serve to show the general lines on which M. Lebreton works, but it would be impossible in a short review to convey an adequate idea of the merits of his book. We can only testify to the mastery of his subject which he exhibits, and the delicacy of treatment, the clarity of style, and the judicial spirit which characterize his investigation in every part. It is certainly a book which should be on the shelves of every student of Christian dogmas; nor should we feel surprised if it came eventually to be regarded as having something of the character of a classic.

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## 2.—ASTRONOMICAL ESSAYS.<sup>1</sup>

Opportunities of observing the heavens being so frequent, and the phenomena of times and seasons so marked and so important in human life, it is strange that a large proportion of our race should have little or no knowledge on the subject, and this although the occurrence of any event beyond the common,

<sup>1</sup> By the Rev. George V. Leahy, S.T.L., of St. John's Seminary, Brighton, Mass. Boston: Washington Press. Pp. ix, 274. Price, \$1.00. 1910.

as, for example, the appearance of Halley's Comet at the present time, is wont to excite a very considerable amount of attention and interest.

The author of the little book before us has made it his object to supply such information as may enable men of ordinary intelligence to understand what they see, so that they may not have to complain with Thomas Carlyle, quoted as an epigraph, that no one ever taught him what was needful for such a purpose.

Starting with such elementary notions as the shape of the earth, its magnitude as compared with that of the sun, its rotation and revolution, the astronomy of the solar system, and that of stars and nebulae, Dr. Leahy naturally devotes special attention to such questions as have a bearing on the relations between the Catholic Church and Science, concerning which we hear so much at the present day, and on the great evolution controversy which is always with us.

The information given upon all these various points, though it would sometimes have lost nothing by being expressed in simpler language, is on the whole well adapted for the end in view, and, within certain broad limits, should fit every man to be his own observer, at least to the extent of noticing the signs through which, in the days which knew nothing of *Whitaker's Almanack*, our less scientific ancestors were accustomed to trace the annual path of the sun. How many at the present day could say, without looking the matter up, in which direction this path traverses the Zodiac? Yet the answer is easy enough according to the simple rule given by our author, namely, that our earth, like the other planets, revolves from east to west, having the sun, for those in its northern hemisphere, always on the left, from which it necessarily follows, that the apparent motion of the sun himself is in the same direction, and that his place among the constellations is each day somewhat to the left of that occupied the day before.

Of special interest to Catholics are the questions which touch other matters than mere astronomy. In the Chapters upon Copernicus and Galileo, a very full account is given of the relations between these pioneers of science and ecclesiastical authority, and in like manner the attitude of the early Fathers of the Church, of mediæval Churchmen and Schoolmen, and of their modern successors, is examined, special attention being called to the reformation of the calendar, which, as everyone

knows, was due to the exercise of Papal authority, having been accomplished by Gregory XIII. after having long occupied the minds of preceding Pontiffs.

In regard of problems still more fundamental, Dr. Leahy devotes three chapters to various questions which are raised in connection with Biblical astronomy, and an equal number to the bearing of the Nebular Hypothesis upon the doctrine of Creation.

As has been said, he gives a sufficiency of information upon the various subjects treated, but we could wish that in various particular details he had displayed more of the scientific precision for which we naturally look in such a work. It is somewhat misleading to speak of Copernicus as the contemporary of Columbus, and of their "simultaneously" giving to the world, the one a new hemisphere, the other a new heaven and a new earth.<sup>1</sup> Columbus discovered the New World in 1492, it was not till 1543, rather more than half a century later, that Copernicus made public his astronomical system, and meantime very much had occurred in the history of the world and especially of philosophy, so that to speak of their achievements as connected in time is likely to give readers a false impression.

Still more questionable is another matter. On the subject of the "Argument of Design," upon which that for the existence of God is so largely based, we are told<sup>2</sup> that in its essence this argument is due to Minucius Felix, "a Latin Father of the third century." But Minucius, who was probably a lawyer, obviously borrowed the famous argument, in great part *verbatim*, from Cicero,<sup>3</sup> and did not improve it in the process, nor add to its force. This of course does not detract from its value, but quite the contrary; it should, however, be attributed to its real author, especially one so notable.

### 3.—SPIRITUAL INSTRUCTIONS.<sup>4</sup>

*Spiritual Instruction on Religious Life* adds one more to the little list of Father Reginald Buckler's spiritual works. Like its predecessors, it contains good sound spirituality set forth

<sup>1</sup> P. 45.      <sup>2</sup> P. 61.      <sup>3</sup> *De Natura Deorum*, ii. 2.

<sup>4</sup> *Spiritual Instruction on Religious Life*. By Father H. Reginald Buckler, O.P. London: Burns and Oates. Pp. 178. Price, 3s. 6d. net. 1910.

simply and clearly, and with the quiet unction which nourishes devotion. Such books need not merely to be read, but to be pondered over quietly and regularly by those who have a true desire to advance in the ways of God, and it is to these they reveal, as we are sure this volume will do, the secret of their attraction.

These Instructions may have been drawn up originally for some religious community to be delivered to them in time of retreat, or they may perhaps have been intended from the first simply for spiritual reading. At all events, they range over the usual subjects for retreats, which, after all, are the staple subjects for useful spiritual reading. For instance, we find chapters on the End of Life, and Earnestness in Seeking, the Right Spirit Within, the Formation of Habits, Mental Prayer, Mortification, the Mass and Divine Office, the Contemplative Element, Observance of Rule. There are several of these chapters which we can specially recommend, but we will mention by name that on Mental Prayer. Mental prayer is so necessary for the spiritual life, but it is found very difficult by a large proportion of those who none the less really desire to practise it. This is partly because they misapprehend its nature, and imagine that unless they can elaborate some striking thoughts they are failing in their purpose. In reality what is required is very simple, and though mental prayer means prayer in which the mind is used, it is, for ordinary purposes, the heart to which we should chiefly look, and to the expression of its affections. It is in this sense, if we understand him, that Father Reginald distinguishes between formal and informal meditation; and in this sense we agree with him. There are certain times, as in retreat, when recourse is had to mental prayer to shape one's ends and support the pursuit of them by searching reflection on their importance and utility. At such times a good deal of thinking, though not hard thinking, is required, and the proper termination of the meditation is in a resolution. But the ordinary daily meditation which devout people make should be a much lighter exercise. Its object might be described as that of seeking to begin the day with the glow on one, the glow which comes from talking with God. Resolutions at such times are not wanted, at least none save those, which have been previously thought over and taken. What is best is to take a few simple thoughts, from a book, from the Gospels, or from the stores of one's own memory, and use them as instruments for a quiet "talk" with God.

It is difficult to illustrate the style of a book by quotation, for it is usually difficult to find quotations which will just suit in length and completeness, but the following will be appropriate :

Who that has been called by our Lord to the service of the Choir will not delight to stand there united with all the Choirs of the world, and their attendant angels, sending forth the trumpet notes of praise and prayer, with full accord of mouth and heart ! But let us not limit our thoughts to ourselves. Let us be in union with our Lord, our Lady, the Angels and Saints, the whole Priesthood of the Church, and all the Choirs of the world. Only give us loving and appreciative souls. We want the life of faith and love—our Lord Himself the principal worker, and we all working with Him. The inner life of love between the soul and God will be the mainspring of all. Save us, dear Lord, from the sounding brass and tinkling cymbal. Save us from ever coming to it. But with the right spirit within, is it not sweet to sound the words of the Office, “savourily and delectably,” enjoying the rich meaning under them, and sending them forth in streams, for God’s own great ends, and the vast need of souls ?

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#### 4.—THE RING OF POPE XYSTUS.<sup>1</sup>

*The Ring of Pope Xystus* is an English translation of a collection of moral aphorisms which seem to have had a considerable circulation in the third and fourth century A.D. Its original language was Greek, and the Greek text, which had been lost for centuries, was recovered quite recently in two MSS.—one in Vat. 742, discovered in 1873, the other in a Patmos codex discovered in 1876. It is from Elter’s text, based on these two MSS., that Mr. Conybeare has made his English translation. The text is also known from a Latin version made by Rufinus, a Syrian version, and an Armenian one. As Rufinus belongs to the end of the fourth century, and the two Oriental translations belong apparently to the fifth century, we see that the work is very ancient, and Origen, writing about 250 A.D., speaks of it as even then known to many Christians.

The title of *Ring of Pope Xystus* has been conferred upon it

<sup>1</sup> Translated and edited by F. C. Conybeare, London : Williams and Norgate. Pp. v, 138. Price, 4s. 6d. net. 1910.

by Mr. Conybeare, who deduces its fitness from a clause in Rufinus's Prologue in which he desires that the sister of Apronianus should "let this book for a space be worn on her hands as a ring;" and from his persuasion that St. Xystus, who was Pope from 117 A.D. to 127 A.D., was the author.

This question of authorship is intimately connected with the character of the style. So far as external evidence goes, we have (1) the Syriac heading, "The select sayings of Mar Xystus, Bishop of Rome," and (2) the words of Rufinus in his Prologue, "Sixtum in Latinum verti quem Sixtum episcopum esse tradunt, qui apud vos in urbe Romana Sixtus vocatur." Mr. Conybeare translates *tradunt* by "tradition affirms," but *tradunt* does not necessarily mean more than "they say." St. Jerome is very indignant with Rufinus for this assignment of authorship. "Who can stigmatize as it deserves," he writes to Ctesiphon, "the temerity, nay the madness of this man [Rufinus] who has taken a book of Xystus the Pythagorean, a man remote from Christ, and a Gentile, and changing his name has labelled it 'Of Sixtus martyr and Bishop of the Church of Rome.'" This is all the external evidence we have, but Mr. Conybeare has no hesitation in concluding from it that St. Sixtus, the first Pope of that name, was the real author. St. Jerome's testimony he easily dismisses on the plea that St. Jerome's "literary judgments were often dictated by personal dislikes," which is far too sweeping a condemnation.

It is mainly by the internal evidence one must be guided in conjecturing its *provenance*. St. Jerome argues that it cannot be of Christian authorship, as "there is no mention in it of prophets, or patriarchs, or apostles, or of Christ." A perusal of the aphorisms entirely confirms his judgment. There are a few of them which in their wording show dependence of some kind on the New Testament, as "Be scrupulous in giving to the world the things of the world, but to God the things of God" (20); "'Tis not the meat and drink which go in through the mouth that defile the man, but those things which go forth from an evil character" (110); "'Tis difficult for one that hath riches to be saved" (193); "Being elect thou hast something in thy constitution which resembles God; wherefore use thy constitution as a temple of God" (35); and about half a dozen more. Even in these the changes of terminology betray a non-Christian hand; no Christian would have changed "Cæsar" into "world" in No. 20, or "body" into "constitution" in

No. 35. But the utter silence about Jesus Christ and our dependence on Him for our salvation is fatal to the hypothesis of a Christian origin. Stoic origin is rather what the general tenour of the aphorisms point to. For instance, "Train thyself to be self-sufficient" (334); "a wise man is next to God a benefactor" (176); "the ground-work of reverence for God is love of man" (371).

Mr. Conybeare judges that these Aphorisms are a "Christian recension made not later than the middle of the second century of an earlier collection of aphorisms, and perhaps of a collection of such collections." But it is much more likely that it is a collection made by some Pythagorean sage, who has incorporated a few Christian maxims of which he had come to know, and to which, in taking them over, he gave, perhaps unconsciously, something of his own colouring.

Mr. Conybeare is to be thanked for his translation and tastily got up edition, but his criticism suffers from his personal prejudices. What he says of St. Jerome, might be said of himself. His literary judgments are coloured by his anti-Catholic animosities.

## 5.—VOCATIONS TO THE PRIESTHOOD.<sup>1</sup>

Chanoine Lahitton describes his book as "a treatise theoretical and practical for the use of Seminarians and *recruteurs* (the word will not bear translation) for the priesthood." The theoretical part is mainly occupied with a thesis as to the nature of clerical vocations which the author seeks to establish, and on the importance of which he lays stress. This is, that the term vocation is wrongly applied to the dispositions of the candidate which cause him to seek admission to the ecclesiastical state. These he would call marks of fitness, or "vocation *in potentia*," or "vocability;" and he would reserve the term vocation to designate the act of the Bishop in accepting him and sending him forth endowed with orders and mission, and the corresponding state in which this call places the recipient. He brings forward passages from official documents to show

<sup>1</sup> *La Vocation Sacerdotale.* Par Joseph Lahitton, Chanoine honoraire. Paris: Lethielleux. Pp. xi, 449. Price, 4 fr. 1910.



that this is their mode of speaking, and frequently recites the Catechism of the Council of Trent, which says, "*Vocari autem a Deo dicuntur qui a legitimis Ecclesiae ministris vocantur.*"

This, of course, is all quite true, and perhaps needed emphasizing. Certainly it did if there are really people of any consequence who hold that each youth bears stamped upon his soul a divine vocation for some career which is absolutely determined for him by God, so that he would be acting unfaithfully if he sought to take up any different career. For then it would follow that certain souls are in this way interiorly called to the priesthood, and the function of the Church authorities is limited to authenticating the evidences of these interior calls, which, if they are found to be really given, would leave them no alternative save to accept these souls for their dioceses and ordain them—a course which would bring about serious evils, for an excess of priests beyond the needs of the diocese to which they belong is a recognized evil, against permitting which the Holy See has continually warned the Bishops. But surely this extreme view is not widely held. The right and duty of the Bishops to decide what candidates they require, and to accept those only, is fully recognized by spiritual directors who speak of interior vocations; and is there not an element in the interior dispositions of those who desire the priesthood which—as in the parallel case of vocations to religion—is truly conceived of as a call? The pious desire which springs up in the hearts of such young persons usually presents itself to their minds as a voice calling them to give their lives to the service of the altar; and it has been explained to them as such almost universally. Is it necessary to condemn this way of regarding it?

Our point is that the Chanoine insists perhaps on this point more than he need, and we note that in the Approbations prefixed to the volume, the features in its contents which are specially selected for commendation are those which lay down principles for Bishops and others who have to select the candidates or to train them, or which are addressed directly to the young Levites themselves and call their attention to the ideals they should pursue and the dangers that confront them. These counsels are just such as the present generation of young Levites need to consider and follow, if they are to acquire and retain the true spirit of the priesthood, and overcome pride, wrong-headedness, and harmful eccentricity.

### 6.—A SEARCH-LIGHT ON BATTERSEA.<sup>1</sup>

We have heard a good deal lately of a Black List of objectionable books—a schedule intended to warn conscientious folk of the presence of moral danger, but unfortunately equally well calculated to inform the unscrupulous of the presence of forbidden pleasures. It would, perhaps, be a better plan to issue a White List of good books, books good in style and healthy in tone and interesting in matter, books which fulfil all that fiction—for it is that class of literature that is mainly in question—is meant to fulfil, to recreate, without soiling, the mind. In such a list Mr. Philip Gibbs' latest novel would stand very high, for it is full of interest from cover to cover, yet in it there is no tampering with eternal truth, no pretence of a higher, because "freer," ethical standard than the Christian, none of that re-editing of the Decalogue with the negatives explained away that disgusts one in the so-called "emancipated" writers. The moral is sound throughout and plain to see, however shaky and shady some of the morals touched on. The author's idea is to sketch some aspects of the lives of what one of the characters aptly calls—"the Half-Greats" or "the Just-fall-Shorts"—that vast army of men and women who hang on the skirts of art and literature, and make a living of some sort out of "the allied professions," without making much of a name. He brings a young Yorkshire doctor and his sister into the midst of these lives, and describes how they severally affect, and are affected by, their surroundings. As a result we have a series of vivid pictures of London life as lived in the south side of Battersea Park, that region so loved and celebrated by Mr. Chesterton, where authors and actors and painters and journalists meet and converse and reveal the inner secrets of their different careers, their hopes, their ambitions, their disillusion, and their ultimate views. Always humorous, often pathetic, with shrewd insight into character and a happy gift of describing it consistently, Mr. Gibbs makes all his figures really live. They are not all attractive nor meant to be, neither are they, as hinted above, all models of conduct, but none are dull or superfluous in any way. It is a curious existence that is thus portrayed, a strange mixture of pose and sincerity, of

<sup>1</sup> Intellectual Mansions, S.W. By Philip Gibbs. London: Chapman and Hall. Pp. 307. Price, 6s. 1910.

high ideals and defective practice, of wasted effort and self-sacrifice, producing as a result an atmosphere of pessimism, which may itself be taken to prove St. Augustine's dictum that the human heart cannot really rest except in God. The author brings much sound doctrine to bear on various social and ethical fallacies, exposing ruthlessly the sophisms by which men and women seek to persuade themselves that their "pleasant vices" are harmless, and also the crude socialism that would redress current inequalities simply by reversing them. But what will attract most attention in the book, and cause, perhaps, most discussion, is the extraordinarily vivid description of the militant phase of the Women's Suffrage agitation. Supporters of that movement would do well to circulate the volume, for, although the author expresses no decided views of his own on the main question, he makes very plain what he thinks about the treatment of those women who ventured to disturb public meetings. Violence begets violence, and one certainly cannot remove a struggling woman from a crowded room without disarranging her hair, but the strong measures adopted degenerated often into mere brutality beyond all the necessities of the case. However, the suffrage question is treated only episodically, though cleverly arranged to hasten the denouement. Mr. Gibbs has a strong distaste for the conventional method of ending stories by putting all the characters into permanent states of life with futures foreshadowed in accordance with their deserts, and the conclusion of this volume illustrates his view. However, it needs but little imagination to see that things will be well with those we most care about, and the end, though somewhat tragical, is not sad.

## Short Notices.

IT would require more detailed knowledge of contemporary fiction than we can boast to decide whether the ten dainty volumes entitled, **The Best Stories by the Foremost Catholic Authors** (Benziger, 6s.), are really the *crème de la crème* which they profess to be. But the names of the authors—there are sixty-four of them!—are guarantee enough that the stories they provide are both interesting and healthy in tone. They will be a useful addition to Catholic libraries, whether in school or parish-hall. To prevent disappointment, it may be well to add that apparently the books are only supplied at the above low price to those who take a year's subscription (10s.) to *Benziger's Magazine*.

It would be a great pity if people should gather from the title—**St. Peter's, Lancaster: a History** (Sands, 12s. 6d. net, large paper, 6s. net, small)—of a book produced by Canon Billington and Mr. John Brownbill, that it dealt merely with the story of the beautiful Catholic Church there, which celebrated its golden jubilee only last year. For it contains very much besides, being, in fact, a fairly full and very well documented sketch of Catholicism in Lancaster from the earliest times—a local history, it is true, but taking the reader from time to time into the main current of things, to secure due proportion and to trace effects to their proper causes. It may be read, therefore, with interest and profit by all to whom the records of their Faith are dear. Good illustrations, abundant, but not obtrusive notes, valuable appendices and a careful Index, combine to make the book a model of its kind.

Miss Hope Huntly thinks that they manage things religious better in Japan, and has written a sort of romance—**Kami-no-Michi: The Way of the Gods in Japan** (Rebman, 6s.) to show how Christianity could be bettered by an infusion of Buddhism. We do not question her knowledge of things Japanese, which is evidenced by many picturesque passages, but her knowledge of Christianity is sadly to seek.

The publisher tells us that "Mrs. Campbell Praed's work belongs to the highest order of fiction," and that "she writes with a charm which never grows old." Before subscribing to this dictum, we should require more material for judgment than her novel—**The Romance of Mademoiselle Aissé** (Long, 6s.)—affords us. She shows much familiarity with the state of French society in the eighteenth century, and writes gracefully enough, but, in spite of the outward homage which she pays to fundamental decencies, she has the air throughout of deriding their restraints. It would seem that she has no fixed ethical standard, and belongs to the class of those who think that love (*i.e.*, animal passion) excuses violation of the moral law. Mademoiselle Aissé was better than most of her class, but the careers of

such women had much better be left in obscurity and not made pegs on which to hang voluptuous descriptions of eroticism.

M. l'Abbé Ponsard has published a series of twelve discourses to young people—*Auprès du Maître* (Beauchesne, 1.50 fr.)—on topics of the day and of all days—"The Essential Question," "The One Thing Necessary," "The Light of Faith," "The Meaning of Life," and so forth. They are clear, well-arranged expositions of these cardinal themes, calculated to illuminate and strengthen the heart of youth, which is exposed to-day to such manifold seductions.

Those who are privileged, either as members of the Guild for the Instruction of Enquiring Protestants or under any other title, to join directly in the evangelical work of spreading the Faith, will welcome a book—*Hints for Catechists on Instructing Converts* (Washbourne, 2s. 6d. net)—wherein Madame Cecilia has put the fruits of her wide experience at their service. And even those who have nothing more responsible than the task of instructing themselves and acquiring that clear knowledge of their faith which is the first intellectual duty of Catholics, even coming before an acquaintance with the latest sensational novel, may peruse these fresh and lively pages with profit. A commendable feature of the book is its frequent reference to sources of detailed information, for instance, the publications of the C.T.S. Occasionally, one finds a certain looseness of expression or even inaccuracy, as when (p. 113) it is implied that the word *ψυχή* can only mean *life*, but this does not detract from its substantial excellence.

Under the poetical title, *Buds and Blossoms* (Benziger, 5s.), the Bishop of Buffalo, the Right Rev. C. H. Colton, has published a number of short religious essays in prose and verse, dealing with religious themes of various sorts. In neither medium of expression does the author reach high distinction, but his thoughts are always worth pondering, being, indeed, as he himself points out, developments in most cases of the divine words of the Gospels.

The inconvenience of a faith primarily based on the Bible is well, if unconsciously, brought out in a short lecture by the Rev. R. H. Kenneth, D.D., Regius Professor of Hebrew in the University of Cambridge, on *The Church's Gain from Modern Thought as Shown in Old Testament Study* (Longmans, 6d. net). For the Professor narrates how in his youth he could get no solution from his teachers for the many difficulties concerning the character of God suggested by the account of His dealings with the chosen people. What "modern thought," according to the lecturer, has done to remove them is, briefly, to point out that Eastern modes of thought and expression are not to be interpreted in a Western fashion—a method of exegesis recognized in the *true* Church, we venture to say, from time immemorial.

Lourdes will always be a difficulty to the scientific mind which does not accept revelation or believe in the supernatural. For Lourdes offers rigorous proofs of the existence of agencies producing effects quite beyond the powers of nature. Hence one must either believe, or else deny the efficacy of scientific proofs. Père J. Bricout, in his little sketch called *Les Merveilles de Lourdes* (Lethielleux, 0.60 fr.), puts this dilemma with admirable clearness, and sums up the lessons which Lourdes has for an unbelieving age. An excellent book for one who wishes to have the past and present history of the sanctuary complete in small compass.

Another sanctuary of great historical interest is that described by Father

Louis Nolan, O.P., in **The Basilica of S. Clemente in Rome** (Pustet, 7.50 fr.). Much has been written about this church, which is one of the oldest ecclesiastical monuments in Rome, dating in its origins from Apostolic times, and Father Nolan's book is a valuable record of all that is known about it. Three superimposed structures, with a "cave" of Mithra alongside the lowest, and, beneath all, fragments of the walls of pre-Republican Rome—all this forms a most fascinating study for the archaeologist. Upwards of fifty illustrations, diagrams, and photographic reproductions form an admirable aid to the text, and the whole is excellently turned out by a Roman press.

A book by so eminent a writer as Father Luis Coloma, S.J., of the Spanish Academy, needs no eulogy from us. Still, we may recommend any one who desires a short Spanish story to read **Boy** (Madrid, Razón y Fe, 2.50 pesetas). It reminds us much of Mrs. Ewing, both in its refined, healthy tone, in the delicate delineation of character, and in the dash of tragedy which brings the work so skilfully to a suitable conclusion.

One of the best histories of our English Martyrs is that of the late Father Joseph Spillmann, S.J., with its ample treatment of introductory and subsidiary subjects in which so many readers, English as well as non-English, feel the need of an editor's assistance. We are therefore right glad to see the third edition of **Geschichte der Katholikenverfolgung in England, 1535—1681** (Herder), of which the two first volumes are before us. The book has been thoroughly revised and brought up to date.

In his previous collection of his sister's letters, issued under the title *En Haut!* Baron Leopold de Fischer confined himself to the period of her widowhood and her religious life. The book had a wonderful success, and reached thirty editions,<sup>1</sup> showing that the character of the Countess de Saint-Martial, afterwards Sœur Blanche, a Sister of Charity, as revealed in her intimate correspondence, held some secret of attraction for her contemporaries. Under the circumstances it is not surprising that fraternal devotion should consider it almost a duty to set so amiable a nature in still clearer light by publishing a further selection of her letters. This time he has gone further back,—appropriately styling his volume **Vers les Sommets** (Librairie Plon., 3.50 fr.)—to the very beginning of her married life, with the effect of showing that even in the midst of domestic happiness her face was set heavenwards, and that, when her trial came in the death of her husband after ten years, the faith she lived in gave her courage to make a further voluntary sacrifice to God. We trust that the new series may have the vogue and the good influence of the former.

By her two former books, *Christ in Art* and *Our Lady in Art*, Mrs. Henry Jenner has proved her competence to deal with due taste and learning with the interesting subject of **Christian Symbolism** (Methuen: Little Books on Art, 2s. 6d. net.). She treats it in orderly fashion, beginning from the first ages of the Church and taking in succession the Sacramental System, the Trinity, the Cross and Passion, the World of Spirits, the Saints, &c. The text is abundantly illustrated by representations drawn from various sources, ancient and modern, and the doctrines and beliefs symbolized are carefully explained. A very useful Introduction puts the attitude of the early Church in regard to the forms of pagan worship, the *disciplina arcani*, &c., in its true light. A bibliography which has special reference to the

<sup>1</sup> It has been translated into English under the name of *Sursum Corda* (Kegan Paul), a translation noticed in **THE MONTH** for October, 1907.

"art" side of the subject and a good Index complete a singularly well-equipped little book.

Mr. Wilmot-Buxton has issued a book of **Stories from the New Testament** (Methuen: 1s. 6d.) on the lines of his previous volume dealing with the Old, and we may give it the same general commendation. The unsightly and unscholarly way in which our New Testaments are printed make some such "redaction" as this almost indispensable for those who are teaching the Scriptures to the young.

There are many mothers who do not possess the knack, so useful when dealing with children, of putting into words simple enough for the very young the history of our Lord's life and the lessons to be learnt therefrom. To them **Bible Stories told to Toddlers** (Longmans: 2s. 6d. net.) by Mrs. Hermann Bosch may be confidently recommended. It is free from the false sentiment so often characteristic of its class, it is easily and clearly expressed and the style is likely to appeal to little children. We confess that "Toddlers" seems unusually intelligent for her age, but the book can easily be adapted to individual needs and should prove very useful to Catholic mothers.

Not exhausted by the ten volumes of short stories noticed earlier in these pages, Messrs. Benziger continue their issue of good fiction by publishing three larger books. **A Bit of Old Ivory, and Other Stories** (Price, 4s.), contains fifteen very readable tales by various authors, many of whom are represented in the former collection. But **Brownie and I** (3s.), by Richard Aumerle, is a boys'-school story dressed out in a good deal of American school slang, but dealing with exciting incidents of a kind not confined to American schools. And **Clare Loraine** (3s.), by "Lee," treats of the adventures of more demure American girls at home, and at the convent.

No one can deny, in fact, it has often been pointed out exhaustively in these pages, that one section of the Anglican Church is becoming more and more like the Catholic Church in externals as the years go by, and that this process of assimilation began definitely with the "Oxford Movement." Individuals, too, are accepting more and more of the Catholic doctrine which the Tractarians taught, although the Anglican Church is still bound by its Protestant formularies. By speaking of this section as the Anglican Church, and by ascribing the private convictions of those individuals to the body at large, and by ignoring altogether the question of Orders, mission and jurisdiction, it is possible to hold, as Mr. W. H. Carey does in **The Story of the Oxford Movement** (Elliot Stock, 6d. net.), that the present Church of England is the old Catholic Church in England, rousing herself after a sleep of many years under the abiding stimulus of Keble, Newman, and Pusey. Allowing for these not inconsiderable assumptions, Mr. Carey's pamphlet gives a bright readable account of the famous revival and of the chief personalities engaged.

Mr. Dudley Baxter has combined in one volume accounts of **Three Historic Pageants** (St. Andrew's Press, 6d. net.), viz., "The last 'Sacre' at Reims," "A Canonization at St. Peter's," "The latest Coronation at Westminster." The first records the circumstances of the coronation of Charles X. in 1825, taken from various French authorities, and occupies three-fifths of the pamphlet. The other two, the canonization of St. Pierre Fourier and St. Antonio Maria Zaccaria in 1897, and the coronation of his late Majesty King Edward in 1902, were witnessed by the author himself, and are very vividly described.

Occasion has been taken of the auditing of the funds placed in the



Pope's hands for the sufferers from the great earthquake in the south of Italy in December, 1908, to issue a pamphlet describing the disaster and how far it has been remedied by the exertions of the Vatican's agents. This work, called **The Disaster in Calabria and Sicily on the 28th of December, 1908** (Washbourne, 2s.), is profusely illustrated from excellent photographs, and details with what care for both body and soul the funds entrusted to the Holy Father have been and are being distributed.

Several small but very valuable penny publications of the C.T.S. call for notice. The most immediately useful is, perhaps, Pope Leo XIII.'s celebrated Encyclical **On the Condition of the Working Classes**—the *Rerum Novarum*, edited by Mgr. Parkinson, who also contributes an Introduction. This Encyclical is a reasoned statement by her highest authority of the doctrine of the Church on the questions raised by the social problem, and a clear condemnation of the Socialist solution of that problem. Mgr. Parkinson's Introduction narrates the circumstances which brought forth the Pontifical utterance, and the welcome it received from competent authorities, and his careful analysis makes the argument clear and easy to follow.

Hardly less important is the issue of the first of the Catholic Social Guild Pamphlets—**Books for Catholic Social Students**—which contains carefully compiled lists of books under twenty-two different categories, with details as to price and publisher, and, when necessary, explanatory notes. These lists should give immense help and stimulus to the various Social Study Guilds which are coming into being.

The pioneer of another series—Catholic Women's League Pamphlets, No. 1.—has been reprinted from our own pages under the title **Economic History for Catholic Women** and is an eloquent exposition by Mrs. Philip Gibbs of the needs and the advantages of that particular branch of social study amongst those Catholics of leisure who desire to help in the reform movement of our time. **The Council of Trent**, by Mgr. Cronin of Rome, brings the series of C.T.S. lectures on the History of Religions very nearly to a conclusion, and is a clear and careful description of the work of that great Council. **Faith and Doubt**, and **Faith and Private Judgment**, are two of Newman's most eloquent sermons taken from "Discourses to mixed Congregations" in 1849. And lastly—this is a sixpenny work—the **Annual Report and Balance Sheet** of the C.T.S. for 1909–1910, contains, besides a catalogue of publications and a list of members, interesting accounts of the Society's work for the past twenty-five years, written by Abbot Gasquet and Mr. James Britten.

The honoured name of Sir Charles Santley appears as having "translated and adapted from the Italian" certain **Meditations for Each Day of the Month of June** (Washbourne, 2s.). The translation reads excellently, and the matter is solid and devotional, devoid of that exclamatory, apostrophic quality which often marks—and mars—exotic books of piety.

Another appropriate little book for the current month is **Prayers to the Sacred Heart** (Washbourne, 1s.), selected and translated by a Priest from the writings of the Blessed Margaret Mary, and breathing an ardent piety which is calculated to stimulate even the lukewarm.

Is faith or the negation of faith (which is oddly termed "free-thought"), the better school of training for the heart of man? Such is the question which M. l'abbé J. Siguier of Amiens answers in **Le Cœur à l'école de la Foi ou de la Libre-pensée** (Gabalda, 3.50 fr.). And he answers it in the way suggested by the Divine Wisdom—"By their fruits shall ye know them."

He considers the heart in its relation to goodness, its needs and aims at different stages of life, its connection with society, with the poor and so forth, and then relates how it fared and fares under the pagan and Jewish systems, and finally in the "schools" above mentioned. Thus, in a singularly suggestive fashion, he points out how the Christian faith is not merely useful but absolutely necessary, if man is to attain his full development as a rational ethical being here below.

All those who lead the life of perfection in religion will know Scaramelli's elaborate *Directorium Asceticum*, which has been long ago translated into English. A less known but equally valuable treatise is that, a French translation of which has recently been published by Chanoine M. A. Brassevin of Marseilles, viz. **Le Discernement des Esprits** (Téqui : 3.50 fr.) This work is intended primarily for the directors of souls, but it may be used with discretion by all who are endeavouring to lead a holy life. The well-known "Rules for the Discernment of Spirits" of St. Ignatius are given and translated in an Appendix, but the editor has not used the literal version which expresses the Saint's thought more accurately.

Mr. W. C. Maude's important pamphlet on **The Religious Rights of the Catholic Poor** (C. T. S. : 6d. net. cloth) has reached a second edition. Written by an expert it should be in the hands not only of every Catholic Guardian, but of all who are engaged in studying the question of pauperism.

Messrs. Burns and Oates have printed in one neat little booklet, **The Little Offices of the Immaculate Conception and of St. Thomas Aquinas** (6d. net.) in both Latin and English, a book of devotion which Sodalists and others will appreciate.

We have already mentioned in this number the books published by M. l'Abbé Marchand, the learned inventor of "Dilpok," a name not so euphonious as "Esperanto," but expressive of the aim of its author, for "Dil" means *commerce*, and "Pok" means *language*. Recently, he has kindly sent us copies of his dictionary or "Vortal," both the French-Dilpok and the Dilpok-French, and his grammar, all very clearly arranged and well-printed volumes, and he has been at the pains to translate into his language a long extract from *Fabiola*, to show how easy it is to follow. Without pretending to judge between "Dilpok" and its various rivals, we may say that the former seems to fulfil all that is claimed for it in the way of clearness and scientific formation, which makes it the more regrettable that there *are* rivals to dispute and retard its progress. In the interests which all these inventions are meant to serve, we may earnestly hope that the best will win. *Le Dilpok en six leçons* costs 5d. and the two parts of the Dictionary 2s. 6d. each.

The fourth volume of the *Memoires de l'Observatoire de l'Ebre*, by the Rev. J. García Mollá, S.J., describes and discusses **La Section Electrique**. It is of much interest, not so much on account of results actually achieved (since the study of the electrical conditions of the air and of earth currents is only beginning), but because of the clear and well-illustrated descriptions of instruments and methods.

*(Books received will be acknowledged in next issue.)*

## SOME FOREIGN REVIEWS.

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